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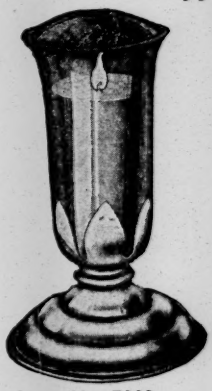

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11 yrs.	46 in.	4.00	6.25	7.50
12 yrs.	48 in.	4.00	6.25	7.50
13 yrs.	50 in.	4.50	6.75	8.50
14 yrs.	52 in.	4.50	6.75	8.50
15 yrs.	54 in.	5.00	7.25	9.50
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SASHES

Poplin, Plain without Fringe.....	$ .50
Poplin, with Silk Fringe	.75
Poplin, with Gold Fringe	1.00
Serge, All Wool, Plain, without Fringe	1.00
Serge, All Wool, with Silk Fringe.	1.25
Serge, All Wool, with Gold Fringe.	1.50

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—JANUARY, 1933.—No. 1.

SOME ASPECTS OF A FIXED CALENDAR.

THE lamented Father Tondorf, S.J., published in the REVIEW for April, 1929, a survey of the efforts to reform the Calendar, a problem that awakens universal interest. The Holy See was invited in July 1923 by the League of Nations to send a delegate to its meeting at Geneva where the problem of the Gregorian Calendar was to be discussed. Fr. Gianfranceschi, Professor of Physics and Astronomy at the Gregorian University, was sent for the purpose of reporting the proceedings, but not to make any official statement. A special committee of inquiry was appointed consisting of six members, amongst whom was the Papal Legate. Under date of 7 March, 1924, the Apostolic Nuncio at Berne sent a letter to it in reference to the proposed reform. "In it the Holy See states that any changes which might be made in regard to the fixing of Easter, though they would meet with no objection from the point of view of dogma, would nevertheless involve the abandonment of deeply-rooted traditions from which it would be neither legitimate nor desirable to depart, except for weighty reasons or universal interest. The Holy See adds that it did not see any sufficient reason for changing what had been the perpetual usage of the Church, handed down by immemorial tradition and sanctioned by the Councils from early times. Even if, therefore, it were shown that some changes in these traditions were desirable for the good of mankind, the Holy See would not be prepared to

consider the question except on the advice of a forthcoming ecumenical council." [1]

The subject of calendar reform is so broad that it cannot be fully treated in an article of ordinary size. It must therefore be considered from various angles on different occasions; and this clerical REVIEW is clearly the proper place to present some of the advantages of such a new arrangement in a strictly ecclesiastical light.

For an exposition of the various plans offered, and of the stand of the Church in the matter, the reader is referred to Father Tondorf's article and, with proper diffidence, to an essay by the writer in *Columbia* for May, 1932, entitled "Do We Need a New Calendar?" As a practical theory to serve for the foundation to these remarks, the scheme advocated by the World Calendar Association may here be presented. The plan is remarkable for simplicity, symmetry and a minimum of change or innovation. One day in the ordinary year, and two days in Leap Year, are not counted in the usual succession of days in the week. These extra days are called respectively Year Day and Leap Day, and they are placed after 30 December and 30 June, without any customary weekday name or date. The result is that every year has a stable sequence of 364 days, which means a perpetual calendar: for 7, the number of days in the week, goes exactly into 364, the number of days in the new year.

In addition to these extra-calendrial days, there is a slight change in the months. February receives two additional days and April gets one day, while March, May and December lose a day each. The other months remain as they are. These slight changes have the effect of giving each quarter 91 days in the succession 31, 30, 30, and of making the first, second and third month of any quarter identical with the first, second and third month respectively of any other quarter. Or, to put it another way: January, April, July and October have 31 days and begin on Sunday; February, May, August and November have 30 days and begin on Wednesday; March, June, September and December have 30 days and begin on Friday. As a consequence of this regular recurrence, given

[1] ECCLESIASTICAL REVIEW, April, 1929, p. 342.

THE WORLD CALENDAR.

JANUARY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	..	..	..	..

FEBRUARY						
S	M	T	W	T	F	S
..	..	..	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	..	..

MARCH						
S	M	T	W	T	F	S
..	..	..	..	..	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

APRIL						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	..	..	..	..

MAY						
S	M	T	W	T	F	S
..	..	..	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	..	..

JUNE						
S	M	T	W	T	F	S
..	..	..	..	..	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

LEAP DAY

The Second Saturday June 30th

JULY						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	..	..	..	..

AUGUST						
S	M	T	W	T	F	S
..	..	..	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	..	..

SEPTEMBER						
S	M	T	W	T	F	S
..	..	..	..	..	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

OCTOBER						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	..	..	..	..

NOVEMBER						
S	M	T	W	T	F	S
..	..	..	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	..	..

DECEMBER						
S	M	T	W	T	F	S
..	..	..	..	..	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

YEAR DAY

The Second Saturday December 30th

dates would always fall on the same day of the week and in the same week of the year; and, vice versa, a given weekday of a given week and month always falls on the same date. The fact that the day of the week on which the first of the month falls is always known simplifies calculations, so that a number of things can be easily figured out by the new calendar which, by the old one, would necessitate quite intricate computations or consultation of half a dozen of our constantly varying calendar forms.

Finally, the World Calendar Association advocates Sunday, 8 April, as the permanent date of Easter. The need for

stabilizing the occurrence of this feast, or the desirability of the date chosen, will not be discussed here. It may be simply stated, however, that no exact demonstration of the historical date of Easter is possible, and that 8 April comes at a favorable time of the year, especially in northern latitudes.

On the supposition that we had this calendar as outlined, what would be the results? They would be many and far-reaching, especially for the Church and her priests.

In the first place, there would be no more doubt about the day and date of the week on which great church feasts fall. Christmas, for instance, would always come on Monday, and New Year's on Sunday. Both days would be preceded by a holiday: the former by Sunday, the latter by Year Day. Really, the only practical difference between this arrangement and our present situation when Christmas and New Year's fall on Monday, is that there would be six weekdays instead of five between the two feasts. The advantages to priests and to Catholics generally of a permanent holiday in conjunction with Christmas and New Year's are obvious. The week between these two festivals would not be so often broken up as it now is. There would always be a whole day of quiet and rest in preparation for two of the greatest church feasts in the year. And the usual heavy confessions at Christmas and the feast of the Circumcision would be divided over two days; or possibly, with such a permanent arrangement, they might all be taken care of on Saturday, 23 December, and Saturday, 30 December—which would leave the priest more free on the eves of the great festivals, and less fatigued on the festivals themselves.

Year Day, as also Leap Day, might become a holiday of obligation. On the former the present office for the Sunday within the octave of Christmas might be celebrated. Or the Church might establish a new feast and compose a new office—one for universal peace, let us say, or to honor Christ the Worker, as so many people have advocated lately. Something similar might be done about Leap Day.

Our holidays of obligation, by the new dispensation, would become as fixed as Gibraltar. At present it is impossible to remember either the day of the week, or the day of the month, or both for the six holidays we observe. By the new cal-

endar this would be simple. There would be no difficulty about Christmas on Monday and New Year's on Sunday, and their dates would be the same as now. The familiar "Ascension Thursday" tells us the day of the week for this feast; its constant date, 16 May, could either be remembered outright, or could easily be calculated in the fixed calendar for the middle Thursday in May. Of the three other holidays of obligation, the first two would occur on Wednesday (Assumption, All Saints' Day) and the third would come on Friday (Immaculate Conception). The respective dates—15 August, 1 November and 8 December—are already stable and familiar to all.

This consideration of the holidays, by the way, brings out one of the great beauties of the World Calendar. The latter utilizes all the ingrained, habitual knowledge of the calendar that we now have, and then builds up on that knowledge to produce the utmost regularity and symmetry.

A difficulty of our present calendar that causes our good Catholic housewives to grow grey prematurely is the irregularity of certain fasts and abstinence days. Ash Wednesday, of course, is sufficiently prominent not to escape notice; but it would still be a decided advantage to know that it would always fall on 22 February. The ember days, however, are being continually forgotten, be the Sunday announcements never so emphatic, or the calendar fish never so large. These days are, at present, the Wednesday, Friday and Saturday after Ash Wednesday, Pentecost, the feast of the Exaltation of the Cross (14 September) and the feast of St. Lucy (13 December). Under the new arrangement they would be for all time: in the first half of the year, 29 February and May, 1 March and June, 2 March and June; and in the second half, 20, 22 and 23 September and December. Or: they would begin on the last Wednesday of February and May, and the second last Wednesday of September and December.

Our American Catholics have great devotion to the Sacred Heart, as evinced by the widespread Communion of Reparation on the nine first Fridays of the month. By the present calendar a first Friday of the month coincides every so often with Good Friday, on which day Communion may not be distributed. As a consequence, many people have to break

the stipulated series of consecutive first Fridays in certain years and begin all over again. This would never happen with the new calendar.

An advantage of the new arrangement that priests would undoubtedly welcome in particular would be the simplification of the breviary. Each of its four parts now contains a certain amount of repetition, due to the shifty habits of our present system. For example: the office for four of the six Sundays after Epiphany, which belong properly in the winter breviary, must be repeated in the fall breviary, in order to do service when there are not enough offices for the Sundays after Pentecost to go around. Again, it is necessary to repeat in the spring breviary all the dated feasts from 9 February to 12 March, which have already been given in the winter breviary. This repetition alone is a matter of about sixty pages.

The new calendar would eliminate all such overlapping. There would always be three Sundays after Epiphany and twenty-six after Pentecost. The four Sundays of Advent and those after Epiphany and Pentecost, so capricious now, would all have definite dates, the first Sunday of Advent being always 3 December, and the first Sunday of Pentecost always 26 May. Consequently, the parts of the breviary would not overlap any more, and there would be no more need of all the present repetition. Consequently also, the four bulky parts of the breviary could lose a number of pages, to the eventual advantage of the priestly muscles and the sacerdotal exchequer.

This latter desirable effect would be further produced by still another simplification. The present calendar causes a great many combinations and coincidences of feasts and so results in a deal of puzzling directions concerning the dignity of the feasts, the preference to be given them, when and how some mention of a minor feast is to be made on a major one, etc. All these troublesome rules could be just omitted in the up-to-date breviary. In fact, we might even be able to eliminate that troublesome chart of the ecclesiastical year which we know as the "Ordo". At the most, an "Ordo" of very small proportions, to be renewed only when it wore out, would be necessary.

Finally, the contents of the breviary would have a straight, chronological order. As the breviary now stands, there is one part for feasts that vary in date (*Proprium de Tempore*) and another part for feasts that come on the same date (*Proprium de Sanctis*). Therefore, he who would say Mass or read his office is forever skipping from one part of missal or breviary to the other. With the new calendar all offices indiscriminately could be placed in regular succession, for all would fall on the same date year after year.

The greater simplicity of the Church's calendar would be an advantage not only to the priest, but also to the layman from this strictly liturgical viewpoint. For at present many intelligent members of the laity try to follow Mass from the missal; and, owing to the complicated succession of days and feasts, often find this form of devotion rather difficult.

The fixing of Easter at a seasonable date would be an undeniable advantage in parish life. It would set a definite length upon our school semesters, and so aid in the making up of the yearly school plan. Schedules of meetings, parties and the like before or after Easter would be the same year after year. The seasonable date would offer more probability of fine weather and therefore of good church attendance on this greatest of ecclesiastical feasts.

The regular recurrence of Sundays and holidays of obligation would make for more reliable financial statistics in the parish. As it is, with holidays falling now on weekdays, now on Sundays, the collections for one year are not comparable with those of the following year (or month, or week, as the case may be), and it is impossible to gauge accurately the parish proceeds for any given period. By the new plan there would be the same number of Sundays and holidays every year, and they would occur in their same relative position in every year. This would make for calculations and comparisons that would be reliable and exact.

Another financial point. With a permanent calendar there would be no need of putting out every year a parish calendar, as is done in many places; or one could be made up that would last over a long period and might be printed in large quantities. This would either eliminate or greatly reduce an annual expense.

Other advantages of a fixed calendar will doubtless occur to any priest who gives some thought to the proposal. This much at least is certain: that priests and the Church in general stand to gain as much as, if not more than, the secular world by calendrial reform, and that they should keep in touch with new proposals as much as possible. But, of course, any plan, be it ever so simple, flies in the face of tradition, and would have to be considered long and carefully. "Nihil innovetur nisi quod traditum est." Nevertheless, when Gregory XIII dropped ten days from the current calendar and legislated the reform for all Christendom, he instituted about as radical a change as one might well conceive. May it not be hoped that another Gregory will put his authority behind the growing movement to simplify further and standardize the calendar that has borne the name of a Pope for 350 years?

EDWARD S. SCHWEGLER.

Buffalo, N. Y.

THE SOCIETY THAT LOOKS TO THE PARISH.

SOMETIMES it takes a poet or a maudlin writer of popular songs to remind us of the fact that happiness is to be found "right in our own backyard". Sometimes we need an insistently pointing finger to indicate to us the existence, right under our noses, within reach of our outstretched hands, of the thing we have been looking for.

There is for example that long-looked-for church society. Is it surprising to hear that the ideal church society actually or potentially exists in the vast majority of the parishes of the United States? That it is three hundred and fifty years old? That it has the approval and blessing and indulgences granted to it by a succession of Supreme Pontiffs? That it is essentially parochial in character yet Catholic in outlook? And that if its value is not at once recognized, the fault lies not with the society itself, but with the fact that for scores of years it has in hundreds of places been deprived of its true character and systematically developed into something it never was intended to be? And that within the past two and a half years, about 1500 parishes in America have realized that they

had potentially this ideal organization and are making of it the perfect parish organization for Catholic Action?

If you feel like stopping when I simply gesture toward the Sodality of Our Lady and say, "There is the long looked for church society", I beg you to be momentarily patient. Hundreds of priests now know that it is. I think it can be proved right up to the hilt.

Of course the Sodality of Our Lady to which I refer is not the sweet little prayer gathering that has in many parishes been convening once a month in deadly monotonous meetings. Nor is it the social club that has devoted all its energies to parties, bazaars, and an annual picnic. Nor is it that group of parishioners gathering promiscuously of a Sunday morning to march in haphazard formation to monthly group Communion.

If it were, it could certainly have no place in the Pope's intensely energetic program of Catholic Action. Certainly it could make no claims upon the attention of the bishop or pastor who wants spiritual results and parish efficiency from the organization he adopts for his diocese or parish.

That there are hundreds of Sodalities which are just these deadly dull meetings of the devout, these half-effective social clubs, these mass groupings for Holy Communion, is just the reason why one has to call attention, not to what the Sodality actually is in some places, but what it has learned to be in other places and can be wherever the priest cares to have it.

For the Sodality has as its first rule a sort of summary of Catholic Action:

> The Sodality of Our Lady is a religious body which aims at fostering in its members an ardent devotion, reverence, and filial love toward the Blessed Virgin Mary, and through this devotion and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, *to save and sanctify their neighbor and to defend the Church of Jesus Christ against* the attacks of the wicked.

Personal holiness is essential, and the Sodality does not merely presuppose it; the Sodality develops it. But that per-

sonal holiness is to flow at once into an active Catholicity that manifests itself in zeal for souls and a stirring defence of the Church.

For centuries, when Jansenism's cold breath was on the cheek of the Church, the Sodality fought to keep alive the practice of frequent Communion. By the time frequent Communion became the custom of the Catholic world, many directors had forgotten that the program of the Sodality included these other essential elements of work for souls and work for the Church. They did not know that Sodalists from the beginning had been fostering the liturgy, teaching catechism, reclaiming through visiting committees fallen-away and lost Catholics, conducting study clubs, fostering right Catholic social life, working for the missions, spreading Catholic literature, backing the pastor in every apostolic enterprise that was dear to his heart. They did not know of the savings banks, men's and women's hotels, summer camps, vacation schools, rural missions that had been Sodality enterprises in Spain, Italy, the Philippines, Ireland, Austria, Germany and parts of America.

But the active and alert director read again that first rule of the Sodality which he had established in his parish, realized that a real Sodality was an intensely active, apostolic Sodality, and turned to it for the work he needed in his parish.

Within the last few years not one nor two in isolated places, but hundreds of pastors and directors in every section of the country had developed their Sodalities along the lines for which the Sodality was first established. Sodalities are carrying out the two essentials mentioned in Canon Law, fostering devotion to the Blessed Sacrament and teaching catechism. They are working for missions through the Propagation of the Faith; visiting the sick, the needy, the fallen-away, the remiss; meeting to study their faith in small groups; conducting their own club rooms and social meetings about which swings the well regulated social life of the parish; doing sacristy service; working for the blind, running parish bookracks; and serving the parish to the extent of their powers and the limit of the pastor's wishes.

This is the real Sodality. Its Common Rules indicate this. The Papal documents insist upon this. Its history proves it.

Its use by pastors in modern parishes here in America keeps demonstrating it. The ideal church society is " right in our own backyard ".

First perhaps among its claims to a place as the ideal church society, is the fact that the Sodality is strictly and canonically under authority of the bishop and of the pastor designated by him. Though the indulgences and privileges of the Sodality of Our Lady, vast in quantity and rich in quality, are granted to those Sodalities which affiliate through the Sodality Central Office in St. Louis with the Prima Primaria of the Jesuit Roman College, Jesuits have no authority whatsoever over these Sodalities. The superiors of the Sodality are the bishop of the diocese and the director appointed by him. The Sodality is uniquely a diocesan organization in its constitution and uniquely parochial in its service.

The fact that the Sodality is parochial in its service, is its second claim to consideration. There are in the country a growing number of organizations national in outlook and character. There are thoroughly approved societies centering about a civic clubhouse or in the church of some particular religious congregation. The Sodality centers *directly* in the parish, serves parish interests first and foremost, is under the authority of the pastor and his delegated assistants, and has for its motto in the United States this significant statement: " The Sodalist, the parish priest's best helper: The Sodality, the right arm of the pastor."

Where bishops have thought this wise, Sodalities have been united into diocesan unions. Sometimes bishops have assigned to these groups a diocesan enterprise: Retreats in Toledo; a social settlement in Baltimore; poor missions in Washington; catechetical work in Milwaukee. Yet even here, the primary purpose of these unions is the improvement of the individual Sodalities through mutual inspiration and suggestion. The Sodality looks first and foremost to the parish. It is a success only when it is firmly and vigorously exhibiting Catholic Action within the parish.

With almost prophetic vision, the founders of the Sodality long centuries ago chose Our Lady to be its patron. Nothing could be of greater importance to the modern pastor and his parishioners. This society holds up before a world that is

rapidly forgetting Catholic ideals of womanhood, Mary, Virgin and Mother; Mary, the lovely maiden of Nazareth; Mary, Mother of Sorrow; Mary, Queen of the Apostles. No meeting of the Sodality is complete without prayer to her who served Christ best. The Office of the Immaculate Conception, the rosary, beautiful prayers in her honor, are simply the spiritual background for the Sodality crusade waged from the beginning but waged with renewed emphasis in recent years: a crusade that is summed up in two words: "Respect Womanhood."

The place of the Sodality in the preservation of Frequent Communion is something for which Catholic history can be grateful. Today, the Sodality through its Eucharistic Committee is deeply interested in the Liturgy and is offering its members programs for active and intelligent participation in Mass and in the services of the Church. It is stimulating group Communions, attendance at Benediction, visits, Holy Hour, an active participation in the Eucharistic devotions of the parish. Christ, the center of liturgical life, is for the Sodalist Christ in the Eucharist, loved, served, and intelligently appreciated.

The priest who turns to this Sodality with an open mind, finds then that its devotional life is fundamentally sound and sane. It is a devotional life that turns to Christ through Mary, that suggests meditation, demands participation in the Church's liturgy, advocates vocal prayer, and directs its attention to the two persons whose altars stand in every parish church.

But beyond this, the priest's eye notes the wide adaptability of his Sodality. He has any of a score of committees which he may form and use. In consultation with the officers of his Sodality, if he cares to, he may go over the needs of a particular group in his parish, with them appoint the proper committees to carry out the needed work, and set them into instant motion.

Visiting Committees, made up of the maturer members of his parish, may undertake the work of calling upon those in the parish who need help. Scores of these committees are actively at work at present. The sick poor, the delinquent, those whose children are not attending the parish school, those

whose marriages need rectifying, the dying, the fallen-away, the lonesome new convert, are on the lists of the Visiting Committee. One priest uses his Married Ladies Sodality for no other apostolic work than this and feels it more than justifies its existence.

The Catholic Literature Committee develops a love of good reading among the parishioners. It runs the parish book-rack and spreads the diocesan newspaper. It remails literature to those who can use it and sends supplies of Catholic magazines and pamphlets to city institutions. Its discussions of Catholic books bring an important intellectual element to the Sodality meetings and keep the members abreast of current Catholic thought. Hundreds of these committees are doing effective work today.

The Charity Committee finds for itself widely varied work. That may be as simple as bringing the blind to church on Sunday morning; it may be as expensive as furnishing the poor children of the parochial school with milk. Sewing for the poor, coöperation with the St. Vincent de Paul Society, distribution of food baskets, care of the charity cases in hospitals and institutions within the parish, are just a few of the things that Sodalists have found to occupy their charity.

A thousand and more Sodalists are teaching catechism. Most of this is done directly for the parish and under parish auspices. In a number of places they are staffing the diocesan vacation schools. In America to-day there are five times as many Sodalists waiting for a chance to teach catechism as there are places ready to accept their services.

Month by month, the pastor who has learned the value of his Sodalists, finds new outlets for activity and new possibilities for parish help. He realizes that because they are Sodalists their first concern is the betterment of the parish. He may ask them, as many directors have done, to run the weekly mimeographed bulletin carrying the parish announcements to the people; they will do it gladly. He may ask coöperation in his bazaar or picnic; they respond enthusiastically. They are his helpers. They are devoted to their parish. They serve just as far as their pastor wants them and calls upon them.

All this, of course, and the hundred other manifestations of Catholic Action developed by Sodalists of today, presuppose more than just the dull once-a-month meeting common in many Sodalities. One Sodality in Brooklyn, N. Y., had a membership of 35 Sodalists meeting once a month for a purely spiritual meeting. They adopted the program of Catholic Action in the parish, and within a year had 250 members attending weekly meetings. The achievements for one year of the Sodality at the Cathedral in Belleville, Illinois, covered two single-spaced sheets of typewritten paper, though it was presented in outline form. Spiritual meetings are essential; spiritual features should accompany every meeting; but a really active Sodality will have its business or activities meetings in which the widely diversified possibilities of parish work are discussed and presented to the members.

It must be remembered that there are, so to speak, in training for parish Sodalities, tens of thousands of young Sodalists. Over 800 colleges and high schools have adopted the Sodality program of Catholic Action, and during the past year the Parish Committee was offered to these schools in order to turn the eyes of the young men and women definitely and directly toward their parishes with a view to impressing them with their obligation to offer their services to the societies in their parishes. These students are, to use the current derivative, Sodality-minded. Pastors will find they are thinking in terms of the Sodality and eager to carry back to their parishes the enthusiasm for the Sodality developed at school.

Now I am keenly aware that the picture I have presented of the ideal parish society does not correspond with the actual Sodality existing in hundreds of parishes. That is not the fault of the Sodality. Sodalities slumber, doze, are dull and inactive, of little spiritual value to themselves and no value to the parish, only because they have forgotten the First Rule. They are dully pietistic organizations or social clubs, not Sodalities at all. The Sodality was intended to be, and actually is today in hundreds of places, an intensely active, apostolic, energetic society. If the parish is not getting full value from its Sodality, the Sodality is not living up to its own rules.

Now it must be remembered that an organization of whatever kind is not likely to rise above the level of its director's ideals. If the director is satisfied with little, he will get little. If he expects much and inspires and guides his members to much, he will get much. So the director would be wise if, before condemning or abandoning an existing organization and substituting a new one, he examined his own conscience to find out how much he has expected of the organization he already has, how much he has asked from it and inspired it to do.

Here in the Sodality the priest has: A parish organization, under the patronage of Our Lady, with centuries of tradition back of it, with the highest approval of the Popes and blessings innumerable conferred from their hands, an historic devotion to the Eucharistic Christ, rules demanding of its members zeal for souls and loyalty to and service of the Church, a record of achievements past and present, flexibility that will fit it to his particular needs, spiritual ideals, and a thoroughly modernized program of Catholic Action. Has he even begun to test its possibilities?

Pastors who have done so, have not the slightest doubts about its value. Pastors who doubt, have never really applied to their Sodality the ideals, rules, and programs embodied in its constitutions and history. They are looking toward something new before they have really tested what they already have.

To serve parish Sodalities everywhere, the Central Sodality Office was established in St. Louis. With literature, monthly bulletins and posters, special help for directors, programs, outlines, personal correspondence and service, it serves parish Sodalities as far as directors and prefects care for that service. A Summer School of Catholic Action, the second session of which met toward the end of last August, gives intensive training in parish society organization. Organization work is done directly by the staff members when they are invited by bishops or priests to undertake this work. And this service is given as freely as is possible, simply because the staff members, clerical and lay, are convinced that the Sodality is the ideal parish organization which hundreds of priests have discovered and hundreds more will discover after a brief test.

St. Louis, Missouri. DANIEL A. LORD, S.J.

THE TEACHING OF THE BIBLE FOR THE MINISTRY.

IF our Catholic Biblical professors were asked to draw up an ideal course of Biblical study for clerical students, whether secular or regular, what would they do? They would probably say that it was hopeless; that nothing they could say would have any effect; that they had tried it before in vain. Younger men, those whose enthusiasm had not yet been damped, would hail the project and expect to reform the entire scheme of Bible teaching. What would they suggest? It is an intriguing question.

Perhaps most of them would insist on an Introductory course dealing with the History of the Canon of the Bible, with Inspiration and the Principles of Hermeneutics, etc. Almost certainly all would venture remarks about the secondary position accorded to Biblical professors as a rule. They would draw attention to the fact that their classes are relegated to the least convenient hours of the day and that too little time is allotted to them. They would wax eloquent, also, on the subject of Hebrew and Greek as vitally necessary if men were to do any really good work on the Bible. Having by this time got well into their stride, they would proceed to elaborate the ideal course which could be profitably given to men thus prepared. They would argue that, since four years have to be devoted to theology, students ought during those four years to do at least one book of the Old Testament thoroughly, one of the Synoptic Gospels, the Gospel of St. John, at least one of St. Paul's Epistles, and of course the Acts of the Apostles.

One can picture the enthusiast taking his scheme along to an older professor and asking him to look over it. One can also picture the older man smiling as he notices that the four years have somehow become five. We can imagine him returning the scheme and saying: "Have you thought what the bishop will say to this? Have you thought of the rector? What about the curriculum? It is already crowded and students are always complaining that they have no time to work!" The older man would probably go on to say with a twinkle in his eye: "Have you read up the Codex on excardination? If not, it might be as well to do so. If I were you I should contrive a long holiday after you have sent in this scheme and

then while you are away you can wait in patience the inevitable result."

In discussing the kind of Biblical teaching which is called for, we have to keep clearly before our eyes the goal in view. What is that goal? It is the formation of priests who are to work for the salvation of souls. It is solely with a view to that goal and its attainment that we teach men Philosophy, Apologetics, Dogma and Morals. We do not give laborious classes in these subjects with the object of forming the expert, the future illustrious professor. We teach these subjects in order to provide all the men who fall into our hands with all the tools they will need for every moment of their ministerial lives. Now while it is presumably the exception for a student to arrive at the end of his course with a rooted dislike for theology—though we have heard of such portents—yet not even the most extreme optimist will pretend that students quit their Alma Mater with a passionate love of the Bible. They have, it is true, notebooks crammed with class memoranda of their professors, and these they religiously cart about with them from one curacy to another. Do they ever look at them again? If perchance, when packing up for some further change of scene, they come across these venerable reminders of the long-ago, they smile as they turn the pages. If there be in the house some fellow-sufferer who once decorated the same sad benches with themselves, they rush into his room and read out selections—probably garbled—of what the professors actually said in class. Probably these selections are punctuated with remarks such as " I should like to know how many months that genius spent in a busy parish! "

I have the less hesitation in saying this since I must acknowledge that few can have been bigger sinners in this respect than myself. I certainly know of one student of the long-ago who on state occasions produces, to the joy of his fellow-victims, a species of genealogy of the Minor Prophets which—so he says—I made them all do. He cannot quite make up his mind whether as a matter of fact this amazing production was not really meant to be a map of Palestine! It is certainly highly colored and one day I expect to find it hanging framed on the wall of his " study ".

But to resume. We teach a man philosophy to make him—if we can—think correctly; or teach him apologetics, to equip him for the task of defending his faith and to provide him with instructions for the converts he hopes to make; we teach him dogma, that he may expound "the faith once delivered to the saints"; morals, to help him in his guidance of sinners; ascetics, in his guidance of souls. Why do we teach him the Bible? Simply because the Bible is the quarry whence all the above are hewn. It is the inspired record of God's Revelation to men, or, as St. Augustine expressed it: "Our Father's letter from our Fatherland". It is because students realize more or less dimly that the Bible is the virgin gold whence the coins of doctrine are minted that they are apt to say: "We have all that in tabloid form in our manuals! Why should we trouble to go and dig it all up again in its undigested form from its sources?" Perhaps, with that uncanny acumen which students betray at the most inopportune moments, they have here put their fingers on the weak point in our teaching of the Bible.

After all, why should the ordinary student trouble about investigating the sources? He has nothing to do with them. He is more than content to take them on faith. He feels that what he wants is the fully digested pabulum which he can present to his future flock, "to be taken according to the directions on the bottle". It is true that when we teach him dogma and morals we teach him as soundly and as fully as we may; and if we feel convinced that he will only secure an adequate grasp of the subject by being shown the sources and made to study the history of the point in question, we take him through those necessary details. But we realize that such investigations are only means to the end, not themselves the end or goal.

Some, however, will be inclined to ask: "But what about the formation of the professors of the future?" If we have taught properly we shall have whetted the appetites of the more gifted man; and while we have taught him nothing that he will have to unlearn, we shall not have wasted the time of the less gifted who are, after all, going to be in the forefront of the battle.

In other words, the weak point, if I may suggest it, seems to be that we Biblical professors are apt to teach as though the production of such phenomena as ourselves were the sole object of our classes. For example: How many students out of a class of fifty derive any real good for their future work, whether in pulpit, confessional or instruction-room, from minute study of one of the Synoptic Gospels, of St. John's Gospel, of one or two Epistles, of the Acts, and, more particularly, from an academic study of one of the Minor Prophets? What conceivable good does it do them to learn that Jonas, for instance, writes in a Hebrew tinged with late Aramaic forms? I would go further: How many of our students are going to say their breviary one whit the better for our classes? Only recently a cleric asked me if I could draw up for him a scheme giving the dates and circumstances of the composition of all the Psalms! He thought he would say his Office much better if he knew that.

One would go still further: How many are going to preach the better for knowing a whole lot about the Synoptic Problem? How many men who will have to stand in the pulpit Sunday after Sunday and perhaps often during the week, will finish their course with any real knowledge of the text of the New Testament? How many will be able to lay their hand on such familiar texts as "Charity which covereth a multitude of sins", "I am the Way, the Truth and the Life", "Charity which is the bond of perfection", "the peace of God which passeth all understanding"? A simple test, yet an acid one! If but few would pass it, then surely we must in honesty confess that there is something faulty in our methods.

So far we have been a bit iconoclastic. While it is easy to pull down, it is hard to build up. What, then, are we to put in the place of the older methods? Let us see what precisely we want. We want to discover some way of teaching the Bible which shall (a) not discourage the dullest—who may be a future Curé d'Ars; (b) provide all with material for their sermons; (c) help them to appreciate better their divine office; (d) enable them to realize that for their own priestly work, whether for their personal devotion or for the guidance of souls, their Bible—at least their New Testament—is as vitally necessary as—shall we say their Tanquerey?; (e) equip them

with a fair knowledge of the text of the New Testament; (f) at the same time not leave them ignorant of some of the critical work that has been well done on the Bible. And we must do no injustice to the more capable men who may be destined for more profound work later on.

At first sight the formulation of such a scheme may seem a Homeric task. Yet perhaps it is only "Homeric" because we have become wedded to something different, not because the solution we want to suggest is something new. For we would maintain that what we want to put forward as the best method of teaching the Bible is in fact the old Patristic method, the one which held its ground in the heyday of Scholasticism. What is that method? A concrete example will best explain.

There are few subjects on which we have to preach more often than sin in its various forms. We know our Catechism on the subject of course, and we have passed examinations for "Faculties". But what knowledge of New Testament teaching on the subject do we possess? Various Parables of course deal with it; yet they are but a fraction of the passages where sin, its nature and consequences, are put before us whether by Christ or by His Apostles. Now a Greek concordance to the New Testament will show us that at least four nouns with their corresponding verbs and derivatives are used to express sin under different aspects. Confining our attention to only one of these, we find that the term ἁμαρτια occurs seven times in St. Matthew, five times in St. Mark, eleven times in St. Luke, sixteen times in St. John. If before proceeding further we look at a Latin concordance for the term *peccatum* we discover a discrepancy. *Peccatum,* generally rendered "sin" in our version, occurs eight times in St. Matthew, ten times in St. Mark, eleven in St. Luke and eighteen times in St. John. In other words, by rendering different Greek words by the unvarying *peccatum,* the Latin, and in consequence the Rheims version, has destroyed shades of meaning which have a very real significance theologically. Turning now to the rest of the New Testament we find that, whereas ἁμαρτιν occurs only seven times in the Acts, seventeen times in ten of St. Paul's Epistles, thirteen times in St. James and St. Peter, yet it occurs forty-seven times in Romans, twenty-five times in Hebrews and seventeen times in the First Epistle of St. John, a fact

sufficiently interesting in itself and becoming more so when we compare the figures in the Latin text, though it would not serve our present purpose to dwell on this, nor on the relative use made of the other terms for "sin".

The point we wish to emphasize is that a study such as is briefly indicated here can be not only interesting to the clerical student but of very real practical utility. Supposing we were to take in the exegesis class such a word as "sin" and work it out systematically throughout the New Testament, we should, starting with the Gospel of St. Matthew, have to give a brief Introduction to that Gospel, and should then examine the passages indicated. Passing at once to St. Mark we should give a similar Introduction and then, on examining the passages, the student would see for himself that they are for the most part parallel to those in St. Matthew. This would necessitate some account of the Synoptic problem. The same would have to be done in the case of St. Luke, and then, on passing to St. John, the student would find himself in a wholly different world of thought. Now a student will gain enormously by being thus made to see these facts for himself. They would not be simply stated for him to swallow—or refuse to swallow and—in either case—forget. Moreover, he will be learning his New Testament through the medium of his theology, and vice-versa. It will be no small gain for him to have learned his way about the Gospels for himself. He will have been made to see the differing standpoints of the four Evangelists and his eyes will have been opened at least to the elements of Gospel criticism. If the professor wishes, he can of course confine himself to the Gospels and take some other theological point, for example, Faith, or Hope or Charity. But it is far better to continue with the same point, in this case "sin", and help a student to see how the Apostles treat this question in the Epistles, Acts and Apocalypse. As each book is examined, the same brief Introduction has to be given, and then, when the doctrine of "sin" comes to be examined in such books as Romans, Hebrews and the First Epistle of St. John, a new world again opens up before the student.

A further advantage of this method of treatment is that it touches other problems. It necessitates a critical study of the texts and the books in which they occur. It demands constant

reference to other passages and thus in time provides the student with a view of the New Testament as a whole. Nor is he bored, as otherwise he is apt to be, by spending a whole year on a single book. How real this boredom is, I fancy, we professors can hardly realize. How often one has heard students complain that they had plodded through St. Matthew, for example, for a whole year, till utterly weary of that Gospel. A still greater advantage: an immense amount of preaching material has been accumulated. Further still: when the same students come to read *De Peccatis,* whether in speculative or practical morals, the *Argumenta ex S. Scriptura*—only too often meaningless to a student and—dare we say it? — treated in somewhat cavalier fashion by the professor, gain a wholly different value.

Yet another advantage. Suppose that in one year only three questions are thus dealt with, for example, Faith, Hope and Charity. The whole New Testament has been passed in review three times and Introductory questions to each book have thrice been brought to the student's notice. This repetition is invaluable. All examiners are familiar with the way in which questions with which they have dealt faithfully during the year might, from the knowledge of them shown in examination, appear never to have been treated at all. One thing is certain. Students thus taught will never feel indifferent to Biblical lectures. They will speedily realize that the subject matter is not only fascinating but also practically useful. Nor should it be argued that such investigation into the Greek terms used for sin, for example, presupposes that all have an adequate knowledge of Greek. It would, of course, be eminently desirable that they should have such an equipment. But the only person who really needs such knowledge is the professor himself. Students whose Greek is limited can do exceedingly useful work on the plain English text which, after all, they are going to use for the rest of their ministerial lives. Moreover, a student who has once been initiated into this method of New Testament study, who has realized its fascination and value, who has learned to appreciate the assistance afforded by the use of a Greek concordance,[1] will be able to work out many similar points unaided by the professor.

[1] The little *N. Testamenti Graeci Tameion; alias Concordantiae,* by Schmidius, published by Bagsters, is amply sufficient for all ordinary purposes.

As we have mentioned the subject of Greek let us for a moment say something of Hebrew. Ought the latter language to be made obligatory? Yes and no. When one hears of the hours wasted over Hebrew by men who will never by any chance make any subsequent use of it, one could weep! But no one knows beforehand who will make the Hebraist or the Biblical scholar. It is often the most unlikely people who discover a taste for such things. Consequently it seems advisable that at the beginning of his studies every student should have to start Hebrew. But it would seem equally certain that at the end of, say three months, those who show no capacity for it should be weeded out. There is no fear of their resenting it! If they are compelled to keep their unhappy noses to the grindstone, they gain nothing and waste invaluable hours. The same would seem to apply to Greek, though in a less degree. Now that the study of Greek is receiving less and less encouragement at the great centres of learning, it seems incumbent on us clerics to do all in our power to preserve it.

To return to our general method in teaching the Bible. It would seem that the method generally in vogue, which we sketched at the beginning and from which we have ventured to dissent so emphatically, has arisen from the exigencies of our position. The rise of destructive Biblical criticism has distorted our perspective. We have become frankly hag-ridden by the critics and have had to stand on the defensive everywhere. Sometimes one is almost tempted to lay the blame for this on the great Encyclical *Providentissimus Deus*. Leo XIII did — in that epoch-making Encyclical — give immense encouragement to critical study of the Bible by us Catholics and we can never be too grateful for the impulse he thus gave. But there is another section of that Encyclical of which we are inclined to lose sight, that namely wherein the Pontiff insists on the Bible itself, and not the critical study of it, as being the priest's manual.

We said above that we thought that this method of teaching the Bible was that in use among the Fathers of the Church. If anyone will peruse the sermons of St. Chrysostom, St. Augustine, St. Athanasius, St. Basil, and notably of St. Gregory the Great, to name but a few, he cannot fail to notice how absolutely steeped they are in the Bible. Biblical words

and phrases, whole sentences, even lengthy passages, are quoted by them as a matter of course. Apparently they knew the text by heart. And when we turn to their *Commentaries* we notice how they handle what we should call Introductory questions. St. Augustine deals with them in his *De Doctrina Christiana* also in his *De Consensu Evangelistarum.* But how briefly he and his fellow Doctors handle them! They seemed to feel that such questions had to be dealt with, but that they were, after all, only subsidiary. When St. Chrysostom is going to expound one of the Gospels or one of the Epistles he prefixes an Introduction which is a model of simplicity yet most satisfactory. It is the same with St. Thomas, who prefixes to his *Commentaries on St. Paul's Epistles* an Introductory section which puts his readers *au courant* with the main problems. He then feels free to devote himself to the task of exposition. It is hard to imagine such a thing, but if we could imagine any of these Fathers giving a series of formal lectures on any book of the Bible we should certainly not find them starting off with a minute Introduction to a book which their students had not as yet read. They would certainly insist that the first thing was to gain a good working knowledge of the book and then tackle the Introductory problems.

To many of us such things may seem self-evident. Yet how often we find that beginners are treated to learned disquisitions on the inspiration of a book or of the whole Bible. How any one can be expected to grasp the problem of Biblical Inspiration before he has acquired at least some familiarity with the Bible and before he has finished his philosophy is a mystery. It is the same with the history of the formation of the Canon. If he has studied no Church history, how can he appreciate the story?

Perhaps nothing is more illuminative on this point than the way in which the Bible was used in the great Christological Councils of Ephesus and Chalcedon. When St. Cyril was defending at Ephesus the reality of the Human and the Divine Natures in Christ he did not start with the New Testament for his proofs. He began with tradition: "What have we received from our Fathers in God?" He then quotes at great length a whole series of passages from the Fathers before him

first in support of the Divinity, then of the Sacred Humanity of Christ. After that he turns to the New Testament and shows how in Epistle after Epistle and Gospel after Gospel this traditional doctrine is precisely that taught by the Fathers. It should, presumably, be the same with us. We have our doctrine cut and dried for us, the inheritance of the ages. But to make that doctrine live, to bring it home to our own minds, and to the minds and hearts of those to whom it is to be our privilege to minister, we go to the quarry whence it was hewn; and it is precisely in the light of the age-long dogmas thence quarried, or—to change the metaphor—thence minted, that we learn to appreciate the Bible. Herein, too, lies the fundamental difference between the Catholic Church and the sects. For these latter the Bible comes first and last. With it is the final word; and, as interpretations vary, it has come about that that last word is now not with the Bible but with the last German critic!

It should not be thought that we advocate reducing the whole Biblical course to what might be termed—though inaccurately—Biblical theology. If students have during the years given to philosophy been made really familiar with the text of both Old and New Testaments, then during the four years of theology now of obligation two years might be given to the kind of teaching we have endeavored to outline, and during the other two years they would derive real profit from a more detailed study of *St. John's Gospel* and his *First Epistle,* also by doing in class the *Pastoral Epistles,* or *Hebrews,* or the four written from Rome, viz. *Philippians, Ephesians, Colossians* and *Philemon,* or the two *Corinthian* Epistles, or the *Acts. Romans* perhaps, like the *Synoptic Gospels,* will have so repeatedly passed under review in handling the dogmatic questions that it need hardly be done *ex professo* in class. To return to the methods of the great Fathers and Doctors of the Church. We feel perfectly certain that had these great teachers had our problems to face, if they had to deal with such questions as the Mosaic authorship of the Pentateuch, the composite character of Isaias, or the Johannine problem in its various aspects, they would have insisted that such questions were for the specialist. We cannot imagine them handling them in a class of beginners. We

fancy that if some bright young man had brought up such questions in class he would have been rapped over the knuckles. St. Augustine would, we feel sure, have replied: "Read, read and reread your Bible first. When you really know the text you will be in a position to study such problems." They would have insisted, too, on much learning by heart. How familiar the spectacle of people who seem to have a superficial knowledge of all that has been said about the Bible, while almost inconceivably ignorant of what the Bible itself says! Such a man will never really love his Bible, for the simple reason that he does not know it.

It is for this reason that we deplore the practice of initiating beginners into the profundities of Higher Criticism. It only means that they are wrongly orientated from the outset and it becomes exceedingly difficult for them to get on to the right path again. How many students in the past owe their distaste for the Bible to misdirection of this kind at the outset of their studies! Such questions are for the exegesis class alone and even then should be sparingly treated of. If one could have one's way one would like to see a student's early years given to systematic reading of the bare text of the Bible in English. No criticism should be allowed, but every effort made, to render him familiar with the Divine story. The contents of the books should be learned, the history, the geography, and the doctrinal teachings should be pointed out. He should be made to appreciate the sublime beauty of the narrative, for example, such stories as the sacrifice of Isaac, Abraham's pleading for the cities of the plain, of the last years of Jacob, of Elias's contest with the priests of Baal, and the rest.

On that foundation you can build. Indeed some such method of teaching the Bible becomes all the more necessary when we realize how impossible it is to cover the whole ground and yet how necessary it is so to treat of Holy Scripture in the lecture room as to secure its becoming a priest's companion in after years, something to which he will turn in search for that "consolation of the Scriptures" which were "written for our instruction", but which the barren destructive criticism of the last hundred years has turned into a wilderness. What more touching picture could be drawn of the great Bishop of Hippo, who had preached more than two hundred sermons on

the Psalms, than that presented to us by his life-long friend, disciple and biographer, Possidius: "He had been wont," says Possidius, "to say to us when we talked intimately together, that when once baptized even the most praiseworthy Christians, not excepting the clergy, should not depart this life without due and fitting sorrow for sin. This he himself put into practice during his last illness. For he bade us write out for him those Psalms of David—they are not many—in which he treats of repentance. He had the sheets pinned on the wall opposite him, and as he lay in bed during his illness he kept looking at them, and reading them, and as he read, his tears flowed unceasingly and abundantly."

Some may think the ideas here set forth, with much trepidation, reactionary, even out of date. It was only after these pages had been written that the writer discovered that there is hardly a sentiment in them which has not been far more forcibly expressed and, needless to say, far more eloquently, by the late Bishop Hedley in his *Lex Levitarum*. We could ask for no greater authority.

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THE CHILDREN'S MISSION.

DURING the past twenty-five years the custom of having missions, retreats, and other spiritual exercises at frequent intervals, has steadily grown. This has been, indeed, a great check to indifferentism so rampant among our people, especially in religious matters. The exercises of a mission stir up the religious consciousness of the people and bring them to a fuller sense of their duties and obligations as Catholics. However, in a way, we have been very negligent of one portion of a parish. I mean the children, who should have the benefit of the priest's most fervent zeal and solicitude.

In this country the practice has been followed, generally, of giving the children a few talks during the first days of a mission. The reasons advanced are, first, to work up the enthusiasm of the children, and then to use them as advertisers of the mission, especially in their homes; and secondly, to

have the children's mission concluded before the missionaries had begun to hear the confessions of the adults.

Now, both of these ends would be served by having a separate mission for the children the week before the mission for the adults. If the mission were held at this time, that is, *a full week* before the opening of the adult's mission, the missionary would be able to give his undivided attention to the children. He would be able to give them a full course of sermons adapted to their understanding. Under the present system, the best he can do is to give them a hodge-podge mission. The time is too short. Much time is lost. Generally, it is difficult to get all the children together on Sunday afternoon, and the Masses run on the hour schedule in the morning, prohibiting their gathering at that time. In this way one day is lost to many of the children. Monday they have two sermons. Tuesday is usually the day set aside for confessions of the children, and the number of confessions means that the priests have to spend the greater part of the day hearing them, and consequently the sermons for that day are omitted. Wednesday is the day of general Communion, and they cannot be kept fasting conveniently. The closing exercises are held sometime on Wednesday, and the mission is over. Three or four sermons have been preached, and much of the time devoted to these sermons has been wasted. As a means of advertising the mission the method is a failure, because the children who need the mission most are not there. If the children are not there, in all probability their parents will not be there either, and it is they whom the advertisements of the mission should reach.

Suppose the children be taken for a full week before the parish mission. The pastor or his assistants could visit the neighboring public schools and make some arrangements for the dismissal of the children in time to attend the mission. He could rely on the zeal and kindness of the Catholic teachers, or for that matter on the kindness of the non-Catholic teachers, to see that the Catholic children came to the church at the appointed hour. Constant insistence that all the Catholic children attend the mission would bring results by the end of the week, and most, if not all the children of the parish would be reached.

Moreover, the pastor would be able to learn the names of the majority of his children attending the public schools, and then by prudent questions locate their homes. A message delivered by the children, or a note from the pastor, or still better, a visit from one of the priests, urging the parents to attend the mission, would in almost every case bring the desired results. As a means of advertising the mission this seems an unsurpassed method.

When we consider that the children form the most important section of the parish, the present way of conducting the mission is far from ideal. One reason alleged for having the children's mission during the first days of the parish mission, is to get them out of the way. Both the missionary and the pastor say, "We must get the children out of the way before the confessions start". The children are deserving of the zeal of the missionary and the solicitous care of the pastor, and "to get them out of the way" is not expressive of this zeal or solicitude. The children should be given a full course of sermons, and a week is not too much time to devote to them. They could be gathered in the church twice a day. Shortly before the opening of school would be the best time for their first meeting. At that time of the day the children's minds are fresh and active and they quickly grasp the points of the instructions. They could be called together again either after, or toward the close of the afternoon session. Since the children are tired from the hours of school and restless after the strict discipline of the classroom, this afternoon sermon should be shorter and exhortative rather than instructive. A hymn or two will quiet them and prepare them for the sermon. In this way they will receive solid instruction and the fruits of it will be lasting. The impression made on the children, especially those who have been neglected, would produce consoling results. Where it has been tried, it has proved successful.

The success of this plan demands great care on the part of the missionary. His sermons, both catechetical and exhortative, must be adapted to the minds and the temperaments of the children. He must be alert to catch their moods. He should be an artist at painting word pictures. He will have to strain every faculty and bring into play every gift he

possesses, whether natural or acquired—artistic word painting, eloquence, ability to change his expression from pleasantness to sternness and from sternness to pleasantness. He must exhort, instruct, please, edify, and plead. Instead of getting the children "out of the way", he must go out of his way to gain their attention and hold their admiration. If he is willing "to spend and to be spent" for the adults attending his missions, he must be more willing to spend his time and his energies for his youthful audience.

This plan demands great care on the part of the pastor or the assistant delegated to do this work. He should carefully note the new faces, especially of the public school children, and learn the cause of their absence from Mass and Sunday school. He must try to learn the home conditions of such children, especially in regard to their spiritual life. Of course, no one will blame young children for absence from Mass or Sunday school. This can, except in rare cases, be traced to the negligence of parents, to their indifference to the spiritual welfare of their own and their children's souls, or to the downright hostility from a non-Catholic or fallen-away Catholic parent. The priest by "follow-up work" can get in touch with the parents either directly or by prudent instructions given to the children. The result will be a larger attendance at the Sunday school, and a gathering-in of the lost sheep.

All this will not follow immediately, but the first trial will produce gratifying results. Many zealous pastors take the greatest care to spread the tidings of the mission. They advertise it in the Catholic and daily papers; they distribute circulars and hand-bills; they address letters of invitation to the individual members of the parish. But, could not another means be added? After all, only those who attend Mass, at least spasmodically, will hear of the mission. The majority of careless and fallen-away Catholics are negligent of the religious education of their children. Energetic zeal on the part of the missionary will hold them, and the united efforts of the parish priests and the missionary will bring these souls back to Christ. Our Blessed Saviour said that He was not sent except to save the lost sheep of the "House of Israel". That is also the work and the mission of the parish priest and

the missionary. They are sent to save the lost sheep, sheep which have strayed from the true fold.

If a separate mission for the children will bring even a few lambs to the Good Shepherd, is it not worth our while? The Good Shepherd left the ninety-nine in the desert to search for the one that was lost. We do not have to neglect any of our flock, but certainly our greatest efforts should be given to the children. If this means will further the spiritual care of the children, and experience has proven that it will, we priests should make use of it. After all, the children have been considered too much of an encumbrance, especially at the time of a mission. The cause is not lack of zeal, but misplaced zeal. A better understanding of the spiritual needs of the children will mean a richer harvest of souls for our Saviour, who came to save *all men*. The mission is a continuance of this work of salvation, and if the pastor and the missionary are willing and even anxious to enhance this work among the adults of the parish, much more anxious should they be to carry it on among the children.

Let us consider further this idea of a *full* week for the children's mission. The first objection is that we cannot get the children. It is true that we have not had them in the past, but it is possible to get them. The children themselves will be most anxious to attend if their interest is aroused. Children are great lovers of novelty, and their minds are naturally inquisitive. They love freedom and hate restriction and discipline, but once they realize that the mission is something extraordinary they will readily take to it. Get the children to the mission, and if the missionary is all that he should be, kind, zealous, and enthusiastic, he will have no trouble holding them for a week. I can cite a very striking example of this. In a certain parish, that had no parish school, the pastor (since dead) determined to have a mission for the children during a week when they were free from school. Everyone told both the pastor and the missionary that it would be impossible to hold them, since there was no school, to say nothing of the impossibility of getting them during such a week. But the children came in unbelievable numbers morning and afternoon, and were most enthusiastic about the mission, with consequent profit to their spiritual life.

In fact the pastor was so pleased with the success of the mission that he had another for them the next year.

The question here is, is it possible to get them out of school? Is it possible to get the full coöperation of the teachers and principals? I say it is possible. Let us begin with this as a basic idea: the less interference in the discipline of the school, the better. The children may be taken in the morning before school opens, and they can report on time or but a few minutes late. This has two advantages. The children's minds are alert and active at that time and their muscles rested, and they will quickly grasp the points of the instruction. They can attend Mass and become acquainted with its ceremonies. At this early hour in the morning the missionary can drive home the points of his instructions in fifteen or twenty minutes, and teach some important truths. But more about topics later.

In the afternoon the children can be assembled in the church after the close of the school. They should have time enough to get to the church conveniently without undue haste. While we should avoid interference in the regimen of the school as much as possible, it may be possible at times to have the children dismissed five or ten minutes before the close of school day. The Catholic children could be brought from the school in a body. They will be known personally, one by one, by the teachers who coöperate. The kindness and zeal of the missionary ought to win the children and make them anxious to attend the exercises faithfully.

In some places the schools close at different hours. What can be done in such a case? The difference is rarely more than thirty minutes, and by the use of a little tact I think we can have the children dismissed at the proper time. For instance, within the limits of St. Mary's parish there are three public schools. Two of them close at 2:30 P. M. and the third at 3 P. M. If the services begin shortly after 2:30, the children of the third school may be dismissed in time.

What is the experience of the past in getting the children? Have they been dismissed from school for the mission? Unfortunately we have very little to guide us, for the past has been far from successful. We are dealing with children whose parents are indifferent to anything and everything

spiritual, and at times are decidedly hostile. Heretofore the practice has been to ask the parents to give the children a note asking that they be dismissed in time for the mission. So far as I can see, this has been a waste of energy. If the parents are indifferent, what can we expect from the children? Many of the former will remain indifferent and attend Mass irregularly, if at all. If the children are present at Mass and they bring home the message, the parents ignore it. Some parents fear that this dismissal will affect the standing of the children at school.

Why refer the matter to them? Why not look after it ourselves? Before the mission let the pastor pay a visit to the principals of the schools in his parish, and in the language of the business world, "sell them this idea of the mission". A telephone call is useless. It is very often forgotten. Besides, I have it on good authority that the principal is apt to pay very little attention to such a call made over the telephone, and just as little to a letter. But a visit from the pastor will be remembered. The missionary, too, should visit the principals in company with the pastor. If the school principals are antagonistic, tact may overcome the antagonism. As soon as the principals realize that the priests are serious and very earnest about this matter they will not be anxious to oppose them. Careful efforts should be made to win the approval of the principals. Only in rare cases and after kindness has failed should pressure be brought to bear. A word spoken to the school board will very probably settle the whole matter. However, I think that the principals themselves will be the first to realize the value of such religious instruction and will be very happy to coöperate with the priests, especially where they find earnestness and zeal. One principal of the public schools of a large city was consulted. He gave assurance of the interest and coöperation of the teachers and stated that they were free to accompany the children to the church. He asked that any discourtesy be reported to him.

The sad fact remains that the public school children do not attend the mission, lay the blame where you will. Here is a fact, which is, indeed, a stubborn thing, and a fact well proven by experience. Announcing it from the pulpit does

not have the desired effect. Why, then, talk, complain, and chide about it? Since the parents of the children are indifferent to this matter, why not go after the children ourselves? We may expect happy results from the children, for they are more docile, more receptive to grace, more responsive to teaching than are their elders. If we do our best, God will certainly bless our efforts. The mission is a work of grace. It is true, that "Unless the Lord build the house, they labor in vain who build it", but at the same time we must "work as if the whole matter depended on ourselves, and trust in God as if the whole matter depended on Him". God is our guarantee of success.

Again, one may say that dismissal of the children from school every day for a week is too much to ask. I do not think so, especially since the time is reduced to a minimum. Except under very unusual circumstances, they would not lose more than thirty minutes a day and this at the close of the day when the children are tired and restless, and not apt to gather in much of the instructions of the teacher. But even at that, the mission is a most important time for gathering the lost sheep, and this thought should offset any hesitation on the part of the priest. Moreover, I think that we are apt to overestimate the difficulty. I grant that some teachers are difficult to deal with, especially if there is any bigotry in the atmosphere. But the influence of the pastor in the community, his standing with public men, is sufficient to offset this difficulty. It is more apt to be felt in smaller places, but on the other hand the difficulty in reaching the children in rural districts is not so great as in cities, where there is a large element of foreign-born. But if we priests do not coöperate fully with the grace that God is bounteously giving at the time of a mission, will not the fault be laid at our door? This is a serious question and it demands earnest consideration.

Pastors realize, perhaps better than anyone else, the necessity of trying to reach school children, and they spend many weary hours trying to solve the difficulty. Many pastors dislike to meddle in public school affairs. Perhaps here and there circumstances might justify the pastor in holding this attitude. But in cities where there are not enough seats in the parish schools for all the Catholic children,

or where for some other reason, real or fancied, the children do not attend the parish school, what are we going to do? Shall we throw up our hands and do nothing? That is certainly not the attitude of our Lord. He gave us the parable of wheat and the cockle to show us how to deal with sinners. He did not root up the cockle but let it remain, and only at the harvest time did he gather in the cockle and burn it. So we too must accept conditions as they are, but try to change them. We must not condemn too hastily; we must not be too easily discouraged; but we must use every means to induce the children to taste the bread of truth.

We can for the present depend on the willingness of principals and teachers to coöperate with us, if we make it our business to impress upon them our earnestness in this matter and our determination to work for the spiritual welfare of the children. It is possible to get them and it is possible for the missionary to hold their attention and enthusiasm for a *full week.* The early morning before school is the best time for the first instruction, and after the close of school in the afternoon, for the second.

In a mission the eternal truths should be explained. The first sermon should be on the necessity of salvation, the importance of saving one's soul. Sermons on our personal relation to Christ, on sin and its effects, on death and judgment, heaven and hell, and on the patronage of the Blessed Virgin Mary should follow in any order preferred. The last sermon should explain what is expected of Catholic boys and girls.

For the instructions in the morning, one or better two sermons should be preached on confession, fully explaining this great sacrament, and warning against bad confessions. A thorough explanation of the Mass, and an instruction on prayer and on the times of prayer, and one instruction on Holy Communion might complete the list.

At least during one Mass the missionary should be with the children and explain to them the Mass as it is being read. He should follow the celebrant of the Mass step by step, explaining to them what the priest is doing and why, and compare the Mass with the Bloody Sacrifice of Calvary.

On Friday the afternoon can be spent in hearing confessions of the children. If this is not possible or suitable, confessions may be heard on two or three successive afternoons after the sermons. The children may be divided into as many groups for this purpose. All the children should receive Holy Communion on Saturday morning. The Mass on this last morning should be at a convenient hour, possibly 8 o'clock, in order that the children may have a good rest.

I think that such a plan, if followed out, will insure satisfactory results. It would be the means of reaching the children, especially those attending public school, who are not getting the necessary religious training. The pastor will lose nothing by it, and if past experience is any criterion at all, he will have everything to gain. He will assure to the children religious instruction and spiritual appeal. He will know who they are and why they are lacking in religious training. In turn these children will go to their homes and spread there the "glad tidings" of the mission.

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THE PREACHER'S IDEAL.

THE preacher who wishes to fit himself as best he may for his exalted duty can do nothing better than study the method of our Divine Lord as He taught those who followed and heard Him. Such a study can best be made if one will take up the New Testament seriously and systematically and make notes on the spirit and method of Christ's teaching. This, followed by practical reflexion, will discover to the preacher the great ideal that should inspire him, and the unsuspected faults in his own methods against which he should work. The following points are suggested for guidance in such an effort.

The holiness of Christ may be mentioned first. The Great Preacher was holy, undefiled and separate from sinners. He could confidently appeal to His opposers and say: "Which of you shall convince me of sin?" In the trial at which He was condemned His judge said: "I am innocent of the blood of this just Man." A holy life is indispensable in the preacher,

if he is to be successful in his work. He must be an example to his flock. Although he cannot be holy in his life as his Master was holy, yet he must strive earnestly after holiness and use all the means of grace to further his sanctification. If the people realize that the preacher does not live according to the precepts he proclaims, his words will have little effect. Unless a congregation has full confidence in the personal piety of the preacher, the Gospel which he proclaims is shorn of its power. However great his talents and pulpit abilities, his words soon become as sounding brass and tinkling cymbal. How important then that every priest make the Great Master his model in this respect, that he seek to be holy and undefiled.

The preaching of our Lord was scriptural. All of His teachings were in accordance with the law and the prophets. He frequently referred to them and quoted them. When Satan tempted Him, He repelled him each time in his threefold assault with, "It is written." He took the sword of the Spirit which is the word of God for His defence. He enlarged and amplified the Scriptures and explained what was before obscure. The priest does not come to proclaim his own words, and to disseminate his own ideas; he comes as the agent of Another, to preach the word of his Master. "Thus saith the Lord," carries with it a tremendous power and authority which his most labored sentences cannot equal. Since he comes as the herald of God to proclaim God's truth, he should be but the echo of his Master. All that he asserts must be based upon the divine word. This must be the great foundation stone upon which he stands, and he must keep prominently before his hearers the fact that he does not come in his own name, but in the name and authority of Jesus Christ. The pulpit is the place where Christ crucified is to be proclaimed; where the Scriptures of eternal truth are to be explained, and their authority pressed home upon the hearts and consciences of men. Other things being equal, he whose sermons are the most scriptural will be the most successful preacher of the Cross. He who frequently quotes the words of Him, "who spoke as never man spoke", comes with the greatest authority.

Another characteristic of His preaching was simplicity. There is nothing grandiloquent or far-fetched in His discourses. What sublime simplicity in the Sermon on the Mount.

It is so plain that a way-faring man need not err in understanding it. What absence of all attempt at display! He had truth to impart to His hearers and He told that truth with such plainness and simplicity that a child could understand Him. As the object of our preaching is to convey truth to the mind, that object is best secured when it is done in the most simple manner. While there may be a few learned persons in a congregation, the masses have not enjoyed such literary culture. If a sermon therefore be prepared for the former, in learned terms, many of the latter may not understand it, and then the preacher is as one who speaks in an unknown tongue; but if he speak with plainness, then all will understand, both the learned and the unlearned.

Christ did not labor for the applause of men and for His own glory, but for the good of the people and the glory of His Heavenly Father. He came not to do His own will, but the will of Him who sent Him. He said to the disciples of John that they should tell their master, as one of the marks of their ministry, "the poor have the Gospel preached to them." The same Divine Person said: "The poor ye have always with you." The poor and those who have had limited educational advantages, will always form a large party of every congregation. The preacher who departs from the plainness adapted to their capacity, disregards the Model Preacher, who has set an example in this as in other respects for the imitation of His messengers. How the simplicity of our Saviour's discourses rebukes those preachers who aim at great oratorical display, who abound in high-sounding sentences; who seem anxious in every discourse to show their learning! He who comes preaching the Gospel in its simplicity, follows the example of his Master, who spoke as never man spoke. The impression he leaves is that he is preaching Christ and Him Crucified, that he would hide behind the Cross and be nothing, if need be, for Christ's sake. On the contrary, he who comes with high-sounding phrases, with a great show of learning, who apparently labors to produce a great impression in regard to himself; who ignores the simplicity of the Gospel, discards the example of his Great Master, and produces the impression that he is laboring for self rather than to win souls for Christ. Can one throw himself in the foreground and the Cross in the

background, and yet be regarded as the faithful ambassador of his Lord?

Another characteristic of the preaching of Jesus was faithfulness. He understood the import of the mission on which He came. It was not to flatter men but to inform them faithfully of their lost condition; to call them to repentance and to provide for their redemption. To the hypocritical and malignant Pharisees, He applied the most withering invective. He came to reprove the world of sin. Upon those men who sat in Moses' seat, pretending great piety, and yet were selfish and corrupt, He visited the most pointed rebuke. On account of the Redeemer's faithfulness in rebuking these respectable yet notorious sinners, He gained their ill-will to the degree that they at length procured His death. All this He foresaw, but He did His duty fearlessly. He plainly taught that unless a man be born again, he cannot enter into the kingdom of heaven. He assured His hearers that if any man would be His disciple, He must take up his cross and follow Him. He taught that the desire to commit crime was as sinful in the sight of God as its perpetration. Instead of representing the road to heaven as a flowery path, He assured His hearers that it was a strait and difficult way.

Were one to stand before this evil and perverse generation and rebuke its sins as the Master did, what a cruel preacher he would be called. Yet men build on false hopes as much now as when the Redeemer was living. Men are expecting to get to heaven on account of their amiability, their honesty, the observance of the externals of religion, just as much as the Pharisees were expecting to reach Paradise because they were Abraham's children and observed the outward requirements of the law of Moses. He who would follow his great Master in faithfulness as a preacher, must have the boldness to declare the whole counsel of God. He must have no false delicacy in proclaiming the truth. He must be ready to storm every refuge of sin with the artillery of the Gospel. He must undermine every false foundation upon which men build; he must dispel every delusive hope, and show men that their sins must be abandoned, though the operation be like the losing of a hand or an eye. Woe to him who, unlike his Master, only prophecies pleasant things; who does not unmask the deceits

of the heart. St. Peter, following the example of his Master in faithfulness, on the day of Pentecost charged upon the Jews their sin of slaying the Lord of glory, so that they were cut to the heart. They were convinced of their iniquity and cried for mercy.

We should cherish a disposition to deal faithfully with those over whom the Lord has made us shepherds. We may preach ever so many beautiful and interesting sermons, and yet if we do not, by means of our preaching, rouse men from their sleep of death by the powerful warnings and denunciations of the Gospel, we will have accomplished but little in our labors, and God will hold us responsible for want of faithfulness. The Epistles of St. Paul show his faithfulness in dealing with the churches he had founded. He boldly showed them their failings, whether they would hear or forbear. It is more pleasant to say flattering things. Men are better pleased if we do not attack their strongholds of false security. They do not feel flattered at the true portrayal of the condition of the natural heart. They are grieved to see the pleasant hopes they have entertained, dissipated; the carnal heart rises in opposition to him who would undermine the foundations upon which it builds; but the interests of the immortal soul demand that it be done. Repentance, faith and a heart purified by the blood of Jesus must be insisted upon, to the disparagement of every other foundation. This is the example the great Model Preacher has left us. As human nature is the same now as it was then, we cannot improve upon the method He adopted.

Another characteristic of the Great Preacher was His earnestness. With what energy our Lord entered upon the work His Father had given Him to do, and with what earnestness He pursued it, until He exclaimed in His death agony, "It is consummated." The crowds that followed Him to hear His discourses were impressed with the fact that He was a teacher deeply in earnest, that He felt the weight of responsibility resting upon Him. With untiring zeal he advanced step by step in His great work. He made many weary journeys. He spent many lonely watches. He labored with untiring devotion. All this attested to the great earnestness of His life. How important, in this respect, that the disciple be like his Master? The Apostles caught His spirit, and with

the most emphatic earnestness carried on the work for which they had been prepared and to which they had been commissioned. He who would be an effective priest of Jesus Christ, must be an earnest man, and he must impress his spirit upon the community in which he lives. The world must feel that the preacher is in earnest in his labors; that he feels the importance of the great work of the Redemption, and that, in his estimation, all things else are but vanity. The priest stands between the living and the dead; he is transacting the most important business that can be done on earth, and if he is not deeply in earnest, he but feebly comprehends his mission. He is to watch for souls, as one that must give account of it. Were all of us as deeply engaged and absorbed in our work as Christ was in His, what a powerful impression such earnestness would make upon the world, and what mighty results would follow.

Another characteristic of our Lord's preaching was its affectionate spirit. His auditors could not but be impressed with the conviction that He loved their souls. He went about doing good. He healed their infirmities and preached His glorious gospel to the poor. Never did man show such a loving spirit as He who spoke as never man spoke. At the conclusion of one of His most denunciatory discourses, in which He pronounced woes upon the Scribes and the Pharisees, he said: "Ye serpents, generation of vipers, how will you flee from the judgment of hell?" Shortly after he wept and said in the deepest sorrow and pathos: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee—how often would I have gathered together thy children, as the hen gathers her chicks under her wings, and thou would'st not." The deep undertone of love and affection—a love that proved stronger than life — gave a charm to His preaching that entranced every unprejudiced heart. Love induced Him to lay aside the glory He had with the Father. Affection prompted Him who was rich, for our sakes to become poor, that we through His poverty might be made rich. This characteristic shone in all His life and had its mighty influence in His sermons. The more the world is impressed with the conviction that the priests of God are prompted by all-absorbing love for their souls, the more effective will be their preaching, and the greater will be the fruits of their

labor. A priest must so live and so work that the impression will be forced irresistibly upon the minds of men, that he is indeed a true pastor of souls, a shepherd who loves his sheep, and that he is not merely a hireling who cares not for the flock.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

APPRECIATION OF THE BREVIARY.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The words of His Excellency the Bishop of Harrisburg, in the September number of THE ECCLESIASTICAL REVIEW, are to me exceedingly interesting. They open up a large subject, and, I think, a very important one. The Divine Office ought indeed to receive more attention than it does in the life of the priest and in the curriculum of the seminary. If priests are somewhat remiss in this matter, it is largely because they have not been sufficiently trained in the seminary to know and love the Office. As one who teaches a breviary class in a seminary, I hasten to confess my share of fault and to welcome suggestions for a better way.

The fault, however, does not lie entirely in the seminary. The remedy for the present condition must indeed be applied especially in the seminary, but it will not be an adequate and effective one unless it also take cognizance of a state of affairs that is very general. This is one of those cases where we are all to blame, as are several generations before us. If the seminary does not care sufficiently for the breviary, it is because priests long ordained, and those ordained long before them, have not greatly cared. We have inherited a tradition of neglectfulness in regard to the Church's public prayer. An index in the case of the clergy at large may be seen in the manner in which the Divine Office is recited chorally on certain rather rare occasions, such as requiem services and the annual clergy retreat. In fact, choral recitation at the retreat has in some localities been entirely abandoned in favor of private recitation. It may, of course, be said that the important question is not that of public or private recitation, but rather that

of an intelligent and devout recitation. But, in the first place, I am speaking of an index. We do not know what goes on in private. But we may draw a conclusion from what we see and hear. And secondly, there is a close relationship between the two said questions, and to me it seems that our general fault lies fundamentally in this, that we are not deeply aware that the Divine Office is the voice of the *Ecclesia Orans.* One may, of course, with great profit improve one's own private recitation by close and devout study of the breviary; and this personal effort is necessary, whether for private or public recitation. But we miss what is most important of all if we do not see that the Office is the prayer of Christ-in-the-Church, as we should know from Christian theology and as the Office itself declares by its structure and wording.

If I am not mistaken, it is this thought that Bishop McDevitt has in mind when, after referring to what spiritual writers have said about the beauties of the breviary and its abundance of material for sermons and spiritual reading, he goes on to quote a passage in which the Abbé Grimal stresses the fact that the Office is not a mere private prayer but a public one, the prayer of Christ into which we are drawn, the prayer of His entire life-work for mankind's redemption. Although the Abbé seems still to incline somewhat toward the subjective, as, for example, when he speaks of "my" Office, or when he says that it is "a human soul that God draws unto Himself," he evidently means to point out that the supreme value of the Office lies in that objective reality which is the presence and power of Christ. This consideration needs to be emphasized. To pray "in the name of Christ" means not merely a juridic or a moral union, but a very union-of-being. The Church is not merely the congregation of those who meditate on the one Christ; the Church is the mystical Christ in whose prayer we are made one. "Christus et Ecclesia, non unum sed unus." The Office does afford material of great value for meditation and preaching, but it is primarily a participation in the prayer of Christ, to which, of course, each one will bring the personal devotion of mind and heart.

The present day which witnesses a certain reaction from excessive individualism in philosophy, in art, in economics and politics, sees also in theology and liturgy a return to a more

vivid understanding of that concept of the Church which St. Paul urged so insistently. The Church is the mystical Christ; and as Christ is priest, the Church is an *Ecclesia Orans*. Is it not thus that the Church appears in the very first scene, in the opening chapter of the Acts of the Apostles, as an assembly in prayer. Did Bishop Challoner have that scene in mind? And perhaps also that other one in Milan where, as St. Ambrose celebrated the Divine Office in the assembly of the faithful, the as yet unbaptized Augustine was moved to tears? The charming story which Bishop McDevitt recounts, while no doubt it carries a reproach for many of us, may perhaps tell us less than all of Bishop Challoner's desire. Perhaps he would have loved to do what has since been established in Westminister Cathedral, where now the Hour Prayers rise continually like incense about the altar (the symbol of Christ), where the morning sacrifice reëchoes throughout the day as the Office radiates from the Mass.

For us here and now, the place where improvement must begin is undoubtedly the seminary. And not simply by an allotment of more time to a breviary class, but by a thorough study of the nature and scope of Christian worship and of its relation to the total life of the seminary. Bishop McDevitt does not limit his plea to the matter of the Divine Office: he urges a more thorough study of the missal, the breviary and the ritual. I wish I were able to insert at this point an entire article, to which I may at least refer, the paper presented by Dom Basil Stegmann, O.S.B., at the Catholic Educational Convention in the past summer, and since printed in the October number of *Orate Fratres* (Vol. VI, No. 11), "The Importance to Seminarians of the Present Liturgical Movement". This paper is directly appropriate to the question which Bishop McDevitt raises, and it presents clearly the background against which it may be discussed. The Divine Office must be understood not only from a mechanical study of its text, and not only in its history and in its literary form and content, but in its relation to all seminary studies and spiritual exercises as a part of the total system of the liturgy, which, moreover, must be understood as the objective "mystery of Christ". The liturgy is "mystery" not only in the sense of truth revealed to the mind, but as divine action—as the term is used over and

over in the liturgical books and as Pope Pius X used it when he said that active participation in the most holy mysteries and in the public and solemn prayer of the Church is the primary and indispensable source of the true Christian spirit. These holy mysteries are primarily Baptism, Confirmation and the Eucharist, and the last-named above all. But the entire liturgy is one organic whole, the mystery of mankind's redemption and transfiguration in Christ, and the Office should be understood and celebrated in its proper relation to all the rest.

In regard to particular suggestions having in view a more intelligent appreciation of the breviary, one will first of all accord a hearty welcome to the very thorough-going one offered by Bishop McDevitt, that the breviary be studied continuously throughout all the years of both the minor and the major seminary. The Divine Office is not a mere professional duty of the priest which requires no thought until shortly before ordination to sub-deaconship. It is the prayer of the *Ecclesia Orans* into which every member of the Church should enter according as circumstances permit.

Certainly there should be some study of the breviary in the minor seminary. It is here that one must acquire the knowledge of Latin which is fundamentally necessary for a priest's participation in the Divine Office. Much of our negligence is due to an insufficient knowledge of Latin. One of the very important duties of the minor seminary is that of teaching Latin well and as the official language of the Church. And what Latin texts are more deserving of study than the liturgical ones which are a constant and intimate part of a priest's daily life? Hence these texts should be published in some way appropriate to their use in a minor seminary. But they should not be regarded only as texts for a Latin class. They should be used regularly as texts of prayer. Are not our children, even in the grade schools, now being trained to the use of the missal? And cannot the minor seminary go a step farther and use some portions at least of the breviary. Indeed, in some of our grade schools a beginning has already been made with Father Bussard's simplified text of Terce, Sext and None. I am speaking now of texts in English, for the priest and the seminarian should know the breviary in both languages. Unfortunately we have not as yet a complete and

moderate-priced English breviary (the Bute edition not being up-to-date in its arrangement). But we have the Burns Oates edition of the Day Hours, and, if I am correctly informed, a translation of the entire breviary is in preparation. The Liturgical Press publishes a Latin and English edition of Compline for every day of the week in a booklet which sells for fifteen cents and which places the Church's official night-prayer within reach of all the laity. Those who think that the laity can hardly be expected to use the breviary may be reminded that the same was said not many years ago in regard to the missal; and they may also be asked to consider what has already been accomplished in German-speaking lands by Dr. Pius Parsch of Klosterneuburg.

When we come to consider the major seminary, it may be observed that seminary catalogues do not usually propose to give more than a very general indication of what is actually being done. In our seminary one class period a week is given to the breviary in the third year of theology. The study in this class is not confined to the mechanical arrangement or the rubrics, but deals in some measure at least with the history of the Divine Office, its structure and general content, its place in the entire liturgical system and its relation to the Holy Sacrifice of the Mass. Besides this there is more which goes on outside the breviary class. The liturgical revival shows itself in all branches of seminary study, that is, in all that are concerned more or less with Christian doctrine and conduct and worship. The concept of the Church as the mystical Christ touches seminary life at many points and leavens it throughout and reveals the meaning and purpose of the Divine Office. Moreover, a very considerable advance comes as a result of private reading and study. Students are urged to avail themselves of the ever-growing number of books on the liturgy, such as (to mention only a few that are in English) those of Lefebvre, Cabrol, Duchesne, Marmion, and Schuster, and the liturgical review, *Orate Fratres* and the publications of The Liturgical Press. Thus far attention has been given more to the Mass than to the Office and nowadays students are rather well acquainted with the missal before they enter the seminary. But to know the missal implies some knowledge of the breviary, that is, knowledge of the idea, the structure and

the content of the liturgical year. Moreover, as our daily Mass is " missa recitata," it also impresses the understanding that the Office likewise is more than private prayer.

The mention of " missa recitata " suggests the thought that we need not only study of the breviary but the use of it in prayer, and such amount of choral recitation as may be possible. In our seminary there is no lack of concern for the careful celebration of solemn high Mass and Vespers on Sundays and holidays, and, corresponding to the daily " missa recitata ", we seem to gravitate toward the daily recitation of Prime and Compline, although this is not yet a fixed rule. We may note here in regard to both Mass and Office the words of Dom Stegmann: " If in the past our seminary training provided a course of instruction *in* the liturgy, the present liturgical movement aims to secure for the seminarian during all his course a fuller training *through* the liturgy."

What further efforts seem desirable on the study side? Taking for granted that by virtue of the work done in the minor seminary the difficulty presented by the Latin language may be steadily diminished, one might desire, I suppose, a series of courses, either by enlargement of the time allowance for the breviary class or by added chapters in other classes where the subject is related. Thus there might be a course in the Psalms throughout the entire seminary course of years with attention to their ascetical values and to their peculiar location and sequence in the breviary which adapts them to the purpose of the Christian liturgy. Again, there might be a special course in the hymns and other lyric elements of the breviary. The lessons invite a treatment in three parts: 1) the sequence and liturgical significance of the Scripture Readings of the First Nocturn, 2) the Homilies of the Third Nocturn from the viewpoints of their liturgical meaning and of patrology, 3) the Lives of the Saints from the Second Nocturn in the light of history and hagiography and as exemplifications of the virtues of Christian life. In all these cases the treatment should refer constantly to the nature and purpose of the Divine Office in its totality and according to its place in the whole economy of " the mystery of Christ ".

There are two recent books to which I may appropriately refer in connexion with what I have written here: *Das christ-*

liche Kult-mysterium by Dom Odo Casel, O.S.B., of Maria Laach, which sets forth the nature of the liturgy altogether as "the mystery of Christ" and *La Spiritualité Chrétienne d'après la Liturgie,* by Père Antoine de Serent, O.F.M., of Metz, which deals precisely with the matter proposed by Bishop McDevitt. Since His Excellency speaks of the need of a better understanding and appreciation of the missal, the breviary and the ritual, the following words of Père de Serent are directly to the point: "This book is addressed to priests, to religious, to nuns, to tertiaries of the various Orders and to well instructed Christians in order to help them to utilize the treasures of the Liturgy contained in the Missal, the book of the Eucharistic Sacrifice, in the Breviary and the Martyrology, the books of divine praise and of the cult of the saints, and in the Ritual and the Pontifical, the books of the sacraments and sacramentals."

WILLIAM BUSCH.

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II.

To the Editor, THE ECCLESIASTICAL REVIEW:

In a thought-provoking communication to the REVIEW, appearing in the September number, under the caption "Toward Intelligent Appreciation of the Breviary", the learned and zealous Bishop of Harrisburg, His Excellency the Most Reverend Philip R. McDevitt, D.D., voices sincere regret at the inability of many clerics to receive and enjoy the treasures and beauties of the Divine Office. The questions asked and answered are: "Where is the fault?" and "What is the remedy?"

Deeply conscious of a grave responsibility in this matter, I put to myself the following questions:

I. Are we negligent in teaching the breviary?

II. What can the theological department of a seminary do to give an intelligent appreciation of the breviary?

III. How can Bishop McDevitt's helpful recommendations be reduced to practice?

In offering answers to these questions, I shall endeavor to be brief and to the point, carefully omitting unnecessary re-

marks on the excellence and sublimity of prayer, particularly of liturgical prayer. Furthermore, I am considering the problem as it affects our seminary, (Mount Saint Mary's of the West, Norwood, Ohio), which has a theological department only. Logically, the second question should be considered and answered before an intelligent reply can be given to the others.

What can and must a theological department of a seminary do to imbue its students with an intelligent appreciation of the Breviary?

1. It must provide a thorough knowledge of prayer, its meaning, nature and kinds, especially mental and liturgical vocal prayer. It must try to foster growth in the love of prayer.

2. It must offer a complete and solid course in the breviary, explaining its structure and parts, together with the liturgical principles embodied therein.

3. It should require the public recitation of the breviary by the entire student-group.

4. It should encourage a continued study of Latin, because the average seminarian has scarcely a satisfactory control of the Church's official language.

5. From the viewpoint of the recitation of the breviary, as well as from other viewpoints, it should give a good course in Sacred Scripture.

What is our seminary doing to instill an appreciation of the Divine Office?

1. The breviary, as the text, is taught one period a week for one entire year.

2. Since the hymns present considerable difficulty to the average seminarian, one period a week for a whole year is devoted to their study. This course is usually given in first theology. There is no reason why it could not be included in the curriculum of the preparatory seminary.

3. Prayer is treated theoretically in the regular tracts of dogmatic, moral and ascetical theology.

4. Prayer, its practice, is inculcated by the daily exercises of vocal and mental prayer. The spiritual director, as well as the rector, with the help of divine grace, do what they can

to foster the spirit of prayer. While the special efficacy of liturgical prayer, since it is offered officially in the name of the Church Catholic, is duly stressed, our efforts are principally directed to the promotion of mental prayer. For, mental prayer is our own address to God, our own soul's outpouring to our heavenly Father; without it there will never be such an intimate union with God. The quality of vocal prayer, chiefly its sincerity, will not rise to a higher level than that of our mental prayer. I cannot conceive a genuine love of prayer without some practical appreciation of meditation.

5. Prime is recited daily as a part of the morning prayers; Compline, as a part of the night prayers. Between ten and fifteen minutes is needed for the recitation of each. Vespers, with all the solemnity proper to the Office, is sung every Sunday and feast day. In passing, I might add that considerable attention is paid to the singing of liturgical chants.

6. The whole office is recited *in choro* by the entire student body every day of the annual retreats.

7. The course in Sacred Scripture covers seven semesters, i. e., three and a half years, with five periods weekly. Besides all the matter of General and Special Introduction, some books of the Old and New Testament are taught exegetically, viz. the Psalms, one of the Gospels, one or more of the Epistles, and selected problems of other books. The use of the Latin Vulgate in class, as prescribed by the Council of Trent, is obligatory.

Exegesis of all the books of Holy Writ during the seminary course is impossible, as everyone realizes. All that the Scripture professor can hope to accomplish is to explain some of them so that the cleric will know how to study the rest for himself and where to look for the literature. A priest must be a student, all his life. Would that we could implant deeply rooted habits of study in all the men that come under our training! Disciplinarians can testify to the difficulty of keeping some seminarians to their books even during prescribed study time.

A period of ten to fifteen minutes before breakfast every morning is assigned to the reading of the Bible in the vernacular.

7. As regards the Roman Missal and Ritual, I would like to mention that, as to text, each one is studied for an entire year, one period a week. Furthermore, every student is required to use the Missal every day at the community Mass: the whole student group recites aloud certain designated parts (sung by the choir at high Mass). This is the so-called "missa recitata".

In the last semester of his fourth year, every student while rehearsing the ceremonies of the Mass receives personal attention from one of the professors of Liturgy. A certain number of periods in the Special Pastoral Theology classes for the *presbyterandi* is devoted to the practice of the ceremonies in administering the sacraments and the sacramentals.

What more can we do? With the limited time at our disposal, with the curriculum rather heavy for the average student, with almost every professor eager to take an extra period weekly for his subject, with class time almost equal to time alloted to study, I do not see how we can do more to give an intelligent appreciation of the breviary. Neither do I think it necessary to do more. If a cleric, after all this training, cannot recite his office "digne, attente, ac devote," the blame can hardly be placed at the doors of the seminary.

Where does the Bishop place the blame for the inability of many clerics to appreciate the Divine Office? What suggestions does he make to improve seminary training in this respect?

His Excellency notes a difference between theory and fact. On the one hand, he agrees, "A student who devotes five or six years to Latin, and who during four years of theology uses the Bible, ought to be able to read the breviary, if not as easily as an English text, at least with a fairly satisfactory understanding of the current Scripture, the homilies, the hymns and the Psalms." On the other hand, he asks, "What is the reality? . . . if many priests candidly confess their limitations in the reading of the Breviary, due to inability to turn into English the Latin text, it would appear that the supposedly efficient training in Latin and the acquaintance with the Bible made in the Sacred Scripture courses do not enable those who are bound by the Divine Office to recite it properly." In its last analysis, therefore, the defect would seem to be a lack of

knowledge of Latin. Consequently, the remedy is a strengthening of the course in Latin.

His Excellency further recommends "that the study of the breviary should begin during the first year in the preparatory school and continue in the higher seminary until the seminarian is ready for ordination." "The [same] proposal . . . might be made also concerning the Missal and the Ritual." Excellent! Now, may I be permitted to go into some detail to show how this recommendation may be reduced to practice. My complete scheme includes practices and ideas already in force in a number of preparatory seminaries. These schools are interested in, and are doing some splendid teaching on the Liturgy of the Mass.

1. The boys in first year high school should be taught the use of the Missal, and should be required to follow it at daily Mass.

2. One period a week in the class of religion throughout the entire course in high school and college could be set aside:

(a) to give a correct understanding and appreciation of sacrifice in general, its origin, nature and necessity, and of the Sacrifice of the Mass in particular. The symbolism of the ceremonies can be explained later.

(b) To acquaint the students fully with the liturgical year, its seasons and feasts, etc.

(c) To explain ceremonies, especially in the administration of the Sacraments.

(d) To interpret, more or less exegetically, the gospels and epistles of the Sundays and feastdays, and later on the other proper parts of the Mass.

(e) In third or fourth year high school, to translate lessons of the breviary. The item of expense may be urged as against this proposal. However, old sets would be quite serviceable. It should not be difficult to procure these now that new sets are in more frequent demand by priests on account of the many new offices recently introduced into our calendar. These books could become the property of the seminary, and be used year after year by succeeding classes.

(f) In college, to translate the hymns of the missal and breviary, together with an *ex professo* course in hymnology.

(g) To study the lives of the Fathers, and extracts from their writings.

3. The Sunday Vespers as well as the high Mass should be sung by the entire group. Opportunity will easily be found to explain this part of the Divine Office, and to show the importance, beauty and efficacy of liturgical prayer.

4. Works on the liturgy, like Dom Gueranger's *Liturgical Year,* Schuster's *The Sacramentary,* etc., or articles from liturgical periodicals might serve as public reading, especially on days preceding important feasts, and at the beginning of the sacred seasons.

The recommendations of His Excellency, therefore, appear to me as eminently practicable. If carried out more or less as presented in the scheme roughly outlined above, no man would reach the threshold of Sacred Orders without at least an incipient appreciation of the Divine Office.

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III.

To the Editor, THE ECCLESIASTICAL REVIEW.

Bishop McDevitt in the September issue of the REVIEW pleads for a special study of the breviary as a means of bringing about among priests generally that interest and affection which Doctor Challoner always had for the Divine Office. The Bishop advocates this special study of the breviary both in the minor and the major seminary. And unless this is done, he says "clerics on the eve of receiving the subdiaconate will be ill-equipped to recite the Office 'digne, attente ac devote', and the vast majority will discharge as a matter of routine the onerous duty which Sacred Orders place upon their shoulders, and will partake little of the spiritual strength and refreshment, so rich and abundant in the vademecum of every priest."

The Bishop admits that if priests could otherwise have a thorough understanding and appreciation of the breviary in

all its parts, the proposed course would not be necessary. The ordinary candidate for the priesthood, in other words, is supposed to be without enough cultural background to enjoy saying the Office when that obligation comes. That absence, therefore, should be supplied by making the breviary a regular course of seminary study.

This proposal does appear to accept in its entirety the principle which another bishop accepted in part when he half seriously asked the advisability of dividing all priestly aspirants into two classes, those for the urban clergy and those for the bucolic clergy. The proposal takes for granted that our present standard of preparatory seminary training is to be permanent, whereas it should be considered in the very last stage of its provisional character. For our preparatory seminary work has been pretty much part and parcel of the American college system. But that college system itself has long since become degenerate. A brilliant secular educator tells us truthfully that somewhere in the eighties the cultural college in this country went out of existence and was replaced by the super-kindergarten, an institution whither youth resort for almost everything else but culture. This same educator says that three-fourths of the students now in American colleges and universities lack either the ability or the inclination to profit by cultural studies, and that the little culture they do absorb comes from such extra-curricular activities as fraternities and intercollegiate athletics. He pleads for the return of the genuine cultural college so that the one-fourth can and will take advantage of the needed opportunity. That Mr. Max McConn thus hits off with accuracy American undergraduate courses is borne out by Doctor Nicolas Murray Butler in a statement made not so long ago. This old-fashioned president of a new-fashioned university declares that the present-day graduates of Columbia University could not upon their graduation pass the entrance examination of Columbia in the seventies of last century.

Now our secular educators may wish in vain for the return of the genuine cultural college. But there is no reason why our preparatory seminaries cannot here and now be made such. Unlike our Catholic colleges for lay students these seminaries do not depend for support on large enrollments.

Their moving from a standard not far above the mark of prevailing super-kindergartens to that demanded by Catholic traditions and clerical ideals requires only one thing, and that one thing is the realization educationally that the Church in America is already out of the mission status. A similar thing was done almost a hundred years ago in France in the case of a now distinguished preparatory seminary. The then Monsigneur Dupanloup as rector of Saint Nicolas Preparatory Seminary decided that the automatic spending of one year in a class should not be counted as a qualification for going into the next higher class. So at the end of the year he held a general examination of fitness. Fortunate were the boys who stayed in the same class. Most of them were put down a class. That was the first step toward making Saint Nicolas Preparatory Seminary one of the three best classical colleges in all France.

We had at Kenrick an alumnus of that celebrated preparatory seminary for twenty-nine years (he is now back again in his native France holding a high administrative office in the Congregation). He had gone through that *actual,* not *credit,* cultural course. The result was that when he got into theological studies his preparation enabled him to get as much out of them as a graduate student is supposed to get. While he afterward pursued special studies in theology and Scripture, yet he possessed an expert grasp in such branches as liturgy, canon law and church history. He sometimes, when drawn out, contrasted the French with the American system of education. He himself had gone through the latter system, and so spoke from experience. There were six years of primary studies, which he finished at twelve. Then eight years of secondary studies, on the completion of which a person could enter the examinations for the A.B. from the University of France. But a prerequisite was to pass an examination in rhetoric at the end of the seventh year. Those who qualified for the A.B. examination had to go through such an ordeal in oral and written tests that only from one-fourth to one-half came out successfully. But those failing could enter a subsequent examination.

Notice the broad and exact culture that the bachelor's examination demanded. Two authors in philosophy for literary

and doctrinal quizzing had to be presented in each of the following languages: two in Greek, two in Latin, two in French, and two in one other modern language. Could an American Ph.D. weather such an examination? Yet that is the background of culture that French lawyers, doctors and other professional men bring to their vocational studies, except that aspirants to Saint Cyr and the Polytechnique must add two years more of preparation. France happens to be one of those countries which Max McConn praises as still possessing cultural colleges.

So I would object to Bishop McDevitt's proposal. It would glorify the present low cultural outlook of American education by continuous imitation and would tend to make us content with the trade-school ideal of educational training which prevails, instead of getting us to modernize the time-honored ideal of liberal studies as the preliminary of vocational pursuits. Still I would agree that in the Latin course there should be a native place for the Latinity of the Bible, the Fathers, the Missal and the Breviary. I would agree further that in the theological course living liturgy should not be treated as dead history. Let us have, though, pre-Breviary intelligence through a revival in our little seminaries of the age-old cultural college brought down to date.

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EXTREME UNCTION FOR THE AGED.

Qu. May old persons be anointed repeatedly where no illness other than age is found?

Resp. Although Cicero said succinctly: "Senectus ipsa morbus est", the attainment of years alone does not make a man a competent subject for the initial administration of Extreme Unction. All authors insist that there be a marked decline in the physical forces of an aged person in order that he be eligible for Unction.

Old age can be said to begin with the sixtieth year (Cf. canon 1254, 2 and Augustine, *IV*, p. 402). After that, if the physical forces decline to such an extent that a man can be said to be in a prudently probable danger of death, he may

be anointed. The Roman Ritual (Tit. V, c. I, n. 5) demanded an advance to such a degree that the people anointed *propter senectutem solam,* should seem "in diem morituri". There should indeed be some signs of the approaching dissolution, such as sinking spells, marked weakness, etc.

Hence the mere attainment of three-score years and ten is not a "sickness". Independent of the presence of notable decline and weakness, such a person cannot be anointed. Lehmkuhl: "Sufficit et *requiritur* probabile periculum ne brevi vita finiatur; nullatenus *requiritur* ut mors jam immineat aut ut instantis mortis periculum adsit." (Theol. M. II, 722.)

Once a man is a valid subject for the initial administration, the principles as expressed in the article in the January, 1932, number of the REVIEW are to be applied for repetition.

SUGGESTIONS TO OUR CORRESPONDENTS.

THE ECCLESIASTICAL REVIEW attaches great importance to the questions and answers which are published in its section of Studies and Conferences. All questions bearing on the practical work of the ministry are welcomed thoroughly. Our readers will notice on the first page of this section the following statement which appears in every issue:

> *Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.*

It may be well to call attention to the following policies which have been found, throughout the history of the REVIEW, to be of mutual advantage to it and to its correspondents.

The REVIEW does not accept payment for service that is rendered. It is given gladly because of the general educational value of the questions and answers that are published. When an honorarium is sent with a question, the former is returned at once to the writer.

Occasionally the office receives a question to which immediate answer is asked, sometimes by ordinary mail, again by

air mail, or even by telegraph. Since the REVIEW depends upon a number of specialists to answer technical questions, it is practically impossible to send replies with the speed that is asked. Very often much research work is necessary in the treatment of questions which are received. Our specialists are not always in position to command sufficient time to do such research work at the moment that it is called for. Correspondents are asked, therefore, not to expect the immediate attention that is sometimes asked.

In exceptional circumstances the REVIEW will endeavor to send replies which may meet an emergency. But its ability to do so depends on the convenience of the specialists to whom questions are referred. Effort is made constantly to publish replies as soon as possible and in the order in which questions reach the office. For practical reasons, however, questions and answers that relate to a particular time in the ecclesiastical year are held until the approach of that time, in order that the information may be given when it is most timely.

Correspondents are asked never to send questions anonymously. The REVIEW withholds the name of the writer, since this is generally desired. But in every case the inquirer should supply his name and address. Sometimes a reply that is published calls forth correspondence. If the name of the writer is not known in the office the Editor is at a disadvantage. Anonymous communications receive no attention whatsoever.

It is desired that the points raised by questions have a general value for the clergy. It is preferable, therefore, that merely personal questions or those that have merely a local significance be not submitted to the REVIEW for treatment.

The constant experience of the REVIEW throughout its forty-three years as recorded in its eighty-seven volumes shows that our Studies and Conferences render a service that is welcomed uniformly by the clergy. On this account occasion is taken to express appreciation of their coöperation by referring to the REVIEW for discussion all practical questions that rise in the ordinary course of the ministry. Open letters to the Editor for publication in the REVIEW, on matters of direct priestly interest, are always welcome.

AUTHORIZED NOVENA FOR VOCATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I offer some supplementary information about a novena for vocations as referred to in your October issue, 1932, p. 418.

THE ECCLESIASTICAL REVIEW for November, 1922, published on page 502 the Latin rescript of the Cong. S. Poenit. and, on page 524 of the same number, the English translation by Bishop Schrembs of a prayer to be used for a novena for vocations. This prayer had been indulgenced by the S.C.I. on 29 March, 1908, with 300 days.

I can supply a short history of the Novena. Finding this authorized prayer in the REVIEW and looking for something of this kind to stimulate vocations in my parish at Elkhart in 1918, I asked the Most Rev. H. J. Alerding, Bishop of Fort Wayne, for permission to say this prayer in our church. I had small leaflets printed and distributed and we said this prayer starting the Saturday after Ash-Wednesday and ending the second Sunday of Lent. This included the Ember week of Lent, when ordinations take place. I also sent leaflets to the provincials of orders of men. The Capuchin Fathers of St. Joseph Province, headquarters in Detroit, Michigan, have extended this Novena to all of their churches in the various dioceses and they report a wonderful increase in vocations, so that they had to build a new Novitiate at Huntington, Indiana. Bishop Jeanmard of Lafayette, La., has also used it every year throughout his diocese and he reports sufficient vocations for his charge. In the parish of which I have charge at present we have this Novena in conjunction with the Novena to the Holy Ghost before Pentecost.

In 1922 I was anxious to have this Novena indulgenced. I consulted with my Bishop and he recommended me to Bishop Schrembs who was going to Rome to attend the Eucharistic Congress. I met him there and gave him the prayers which had been prepared by Father Sauvage, the Procurator of the Holy Cross Congregation, resident of Rome. Bishop Schrembs was successful in obtaining a Plenary Indulgence for such a Novena on the 4th day of July 1922 (Independence Day),

for seven years for the U. S. A. only. (Vide p. 502, Nov., 1922, ECCL. REV.) This favor was renewed by the Congregation at the request of Bishop J. F. Noll for another seven years in 1929.

F. J. JANSEN.

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ALL SOULS' DAY OFFERINGS.

Qu. A pious custom exists among the faithful of the United States, of remembering the souls of the faithful departed on 2 November, All Souls' Day. The names of their faithful departed, relatives, friends, and benefactors, are written on a regular printed form, with the heading "Remember the souls of the following departed", and then the blank spaces, for the persons to be commemorated.

1. What is the origin of the custom?
2. Are the faithful sufficiently instructed about the word "commemoration", or do they labor under the impression that a Mass is said for their beloved dead?
3. An offering is made, and usually accompanies the list. How may the priests of the parish satisfy the obligation entailed?
4. Has the pastor a strict right to these offerings? If there are more priests than one, must the division among the clergy be equal? May the pastor *vi officii* retain the greater part for himself, and divide what is left among the assistants?

Resp. 1. The origin of the custom cannot be determined with exactness. The Spanish custom of bination or trination on All Souls' Day, introduced into that section of the present United States once subject to Spain, was probably a contributing factor together with the natural desire of the faithful that their departed ones should have a share in the Mass or Masses actually said on the very day of the commemoration of all the faithful departed. The physical impossibility of having a separate Mass on the day itself for the intention of everyone desiring it evidently led to the compromise which the custom referred to indicates. The custom does not exist throughout the United States, it being explicitly forbidden by the statutes of some dioceses. The fifth provincial Council of Cincinnati expressly banned this custom.

2. If the faithful are not sufficiently instructed about the word "commemoration", and if, in any parish or diocese,

they labor under the impression that for each individual offering a separate Mass is said for the souls of the departed enumerated on the accompanying list, such a situation must be attributed either to the failure or inability of the faithful to understand the explanation made to them; or to the failure, on the part of the priests concerned, to comply with the instructions of the Holy See and, in most cases, of the diocesan statutes, governing the question.[1]

A typical diocesan statute reads as follows: "As regards the offerings for All Souls' Day, priests must disabuse the people of all false notions. They must either celebrate a Mass for every stipend received, or they must clearly inform the people that this is not to be expected. Priests are bound in conscience to refrain from undue exaggeration concerning the benefits derived from the Mass on that day, in view of increasing the offerings." The pertinent statute of another diocese says with regard to this collection: ". . . singulis vicibus praevia et diligens facienda est populo totius rei explicatio; secus accipere pecuniam fidelium pro Missa hujusmodi non licet." These regulations are in harmony with the decree of the Holy See above referred to: ". . . Apponatur tabella in Ecclesia qua fideles doceantur quod illis ipsis eleemosynis una canitur missa in die Commemorationis omnium Fidelium defunctorum."

3. In the absence of more explicit regulations, the obligation entailed by acceptance of the All Souls' Day offerings is discharged by singing one Mass on All Souls' Day, as indicated in the decree quoted in the preceding sentence. Diocesan regulations, which in some cases impose a greater obligation, must, when existent, be followed. In the absence of diocesan regulations on the point, some pastors, on their own initiative, offer up a series of Masses—seven, for example, or nine or thirty—for the souls commemorated through the All Souls' Day lists.

4. These All Souls' Day offerings evidently belong in the general category of "stole fees". As such the offerings go, by common law (canon 463), to the pastor, in the absence of

[1] For the instructions of the Holy See on this point cf. *Acta Sanctae Sedis*, vol. 10, p. 120; ECCLESIASTICAL REVIEW, vol. 8, 1893, p. 63 (the decree is dated 27 Jan., 1877); Sabetti-Barrett, 27th ed., No. 712, Q. 20, p. 660.

diocesan regulations directing otherwise. Hence, in such a case, the pastor has a strict right not only to the greater part but to the entire collection. However, a diocesan statute regulating the division of such offerings among all the priests of a parish must, when existent, be followed. A typical diocesan statute imposing a division of these offerings reads as follows: "Pecunia hoc modo collecta parocho cedit quoad dimidiam partem, altera pars inter cooperatores ex aequo dividatur." If, in the absence of such a diocesan statute, a pastor freely divides such offerings with his curates, he, naturally, need not follow the norm of equality, since he is then disposing of his own goods.[2]

OCCULT COMPENSATION.

Qu. Theology states that a confessor should rarely urge anyone to use the right of "occult compensation". Would it be considered dangerous or even imprudent to merely explain (without urging) "occult compensation" to the faithful, when giving a dissertation on the Seventh Commandment?

Resp. Exception must be taken to the opening statement of this question, regarding the attitude of the confessor. Theology does not speak at all of the eventuality of a confessor *urging* resort to occult compensation. Gury's phraseology, quoting Stapf, may be cited as typical. "Confessarii vero in hac delicata materia caute procedant, ita ut vix compensationem consulant, raro eam permittant; pro iam facta tamen restitutionem non exigant, si conditiones, quae eam licitam reddunt, adsint." Far from *urging*—for such a procedure is indeed entirely inconceivable—a confessor will, *ante factum,* practically never even *advise,* and rarely even *permit,* the use of occult compensation.

In discussing the question of the advisability of instructing the faithful on the right of occult compensation it is well to remember that the exercise of this right is a very drastic remedy. Furthermore, it could and probably would become a very dangerous remedy in the very field in which it would find most frequent application should it become "popularized", for almost the only way in which it is or would be

[2] Cf. ECCLESIASTICAL REVIEW, vol. 69, 1923, p. 423.

used is to correct the evils of wage injustice. Now it is precisely in this field that it is most difficult, if not quite impossible, to verify fulfilment of the exacting conditions requisite for the lawful use of occult compensation. Unquestionably wage injustice is rampant to-day. Yet when it comes down to an individual instance, especially when the worker himself is to be the judge in his own cause, the data for gauging whether or not he has a claim in strict justice, so necessary a basis for resort to occult compensation, will practically never be in the possession of the worker, and, in fact, seldom in the possession of anyone else.

On the one hand, then, while without public instruction regarding occult compensation some may fail, through ignorance, to avail themselves of this right, yet to the majority of persons who find themselves in a position to use it, this natural right would seem to be sufficiently well known. On the other hand, to explain this right from the pulpit would quite inevitably lead to misunderstanding and misconception, wilful and otherwise, on the part of many. They, not remembering and not gauging correctly the nature and necessity of the justifying conditions, would be liable to resort to occult compensation promiscuously and lightly. And the last state would be worse than the first. It would appear to be very imprudent and even dangerous merely to explain "occult compensation" to the faithful, when giving a dissertation on the Seventh Commandment.

"PARENTUM NOSTRORUM" IN MISSA QUOTIDIANA.

Qu. In the May issue of THE ECCLESIASTICAL REVIEW, page 542, the question is asked, "What prayers are said in the Missa quotidiana when offered for the parents of the donor?"; and the answer given is the one entitled in the new Missal "pro patre et matre" — making use of the parenthesis "parentum nostrorum". Why "nostrorum" when the parents are not my parents?

Resp. The new Missal ("editio typica" of 1920) mentions among the "orationes diversae pro defunctis" one to be said "pro patre et matre". This is the "Oremus" No. 11, which runs as follows: "Deus qui nos patrem et matrem honorare praecepisti: miserere clementer animabus patris et

matris meae (parentum nostrorum) eorumque peccata dimitte; meque (nosque) eos in aeternae claritatis gaudio fac videre."

Option is given to the celebrant between two formulae, the one before the parenthesis, i.e. "patris et matris meae", "meque", the other within the parenthesis, i.e. "parentum nostrorum", "nosque". When the priest says Mass for his own deceased parents, he must obviously use the formulae which precede the two parentheses, i.e. "patris et matris meae", "meque". But when he says Mass for the deceased parents of the person who gave the stipend, he has no other formulae to use, according to the new Missal, than those which are within the two parentheses, i.e. "parentum nostrorum", "nosque". He identifies himself with the person for whose parents he prays.

NEWSPAPERS AND PERIODICALS IN THE SEMINARY.

Qu. What, precisely, is the binding force at the present day of that part of the *Sacrorum Antistitum* which forbids theological students to peruse certain periodicals and engage in studies other than those prescribed by the seminary horarium? Does it, for example, forbid the student of to-day to study literature, the sciences, etc.?

Resp. The *Sacrorum Antistitum,* ("Motu proprio quo quaedam statuuntur leges ad modernismi periculum propulsandum", issued by His Holiness, Pius X, 1 September, 1910), was directed primarily toward safeguarding seminaries from the dangers and evils of modernism. The section referring to periodicals is not the same one as that which treats of the course of studies. With respect to periodicals the *motu proprio* forbids seminary students to read newspapers and news comments (*diaria et commentaria*). The prohibition, which has never been withdrawn, gives as the reason for its issuance, not modernism, but the purpose of preventing students from taking papers and thus wasting time necessary for their studies, which it then proceeds to enumerate, but not in such a way as to be interpreted as listing only those subjects that are admissible in the seminary curriculum.

The *Sacrorum Antistitum* does not forbid the student of to-day to study literature, the sciences, etc. The *motu proprio*

itself shows this plainly in quoting the word of Leo XIII: "In rerum etiam naturalium consideratione strenue adlaboretis etc." (p. 657). Canon 1364 makes this still plainer for little seminaries. Canon 1365, legislating for students of philosophy and theology, reiterates the same idea. Philosophy, "cum affinibus disciplinis", is to be studied. Besides theology proper, the course is to comprise "praesertim" various other studies. Though literature and sciences are not included in the list that follows, the "praesertim" shows they are not *ipso facto* excluded. That the above is in accord with the views of the Holy See is seen from a circular letter issued by the Sacred Consistorial Congregation for the seminaries of Italy,[1] wherein the "Affines Disciplinae" are described as mathematics, natural or physical science, literature, Latin and Greek, history.[2]

MORALITY OF THE HUNGER STRIKE.

Qu. Do you know whether or not there is any manual of Moral Theology taught in seminaries which treats the question of death brought on by wilful fast? It cannot be said that the question needs no teaching, being so clear of itself, because contradictory assertions about the question have found their way into Catholic reviews. On the other hand, to say that the Church keeps silence and avoids committing herself, out of consideration for some political or national party, would be an insult to the fearless Church of the Apostles and of the Martyrs.

Resp. Without admitting that mere silence on the part of theological manuals with regard to this question of the hunger strike would be tantamount to silence on the part of the Church, and without admitting that there would be the slightest ground for believing that such silence on the part of theological manuals should be interpreted as indicating that the Church would thus be seizing a means of "avoiding committing herself, out of consideration for some political or national party" (for such an interpretation would itself be an insult to the Church), assurance is given that the manuals of Moral Theology do not pass over in silence the problem of

[1] Cf. *Acta A. S.*, vol. 4, 1912, p. 491.

[2] Cf. also Augustine, *Commentary on Canon Law*, vol. 6, pp. 396 ss.

the morality of the hunger strike. Tanquerey: *Synopsis Theologiae Moralis et Pastoralis,* Tomus Tertius, De Virtutibus, (Desclée et Socii, 1929, No. 272 D, p. 140), briefly, yet adequately, treats the subject, to name one widely used manual.

"PORK AND BEANS" AND THE LAW OF ABSTINENCE.

Qu. Does the law of abstinence forbid the eating of "pork and beans" from which the pork has been removed?

Resp. The pork in "pork and beans" is meat; it is not "fat" in the sense in which the word (*adipe*) is used in the second clause of canon 1250. Owing to the manner of cooking "pork and beans" (different, e.g., from frying food in "fat" extracted from fat pork—which would be allowed in preparing an abstinence meal), it must be held that the dish is prepared with meat. Hence it appears that "pork and beans", even after removal of the pork (granting, but not necessarily conceding that such removal is possible), is a dish forbidden by the law of abstinence.[1]

ABLUTIONS AFTER COMMUNION TO THE SICK.

Qu. Do the rubrics require or permit a priest who gives Communion to the sick, to carry the ablution back to the sacristy and dispose of it there in the customary manner? If the rubric is mandatory, what is a priest to do if he has to give Communion to twenty invalids on one morning trip through his parish?

Resp. The *Rituale Romanum* of 1915 stated that, after giving Holy Communion to a sick person, the priest should purify his fingers and give the ablution to the person who had just communicated. "Postea Sacerdos abluat digitos nihil dicens: et infirmo detur ablutio." (Tit. IV, cap. 4, No. 19.)

The subsequent typical edition of the Ritual, printed in 1925, directs the priest to pour the ablution into the sacrarium, or, if there is no sacrarium, put it in the fire: "Postea Sacerdos abluit digitos in vase cum aqua parato, nihil dicens, et abstergit purificatorio; aqua vero ablutionis suo tempore mittitur in sacrarium, vel, si hoc desit, in ignem." (Tit. IV, cap. 4, No. 22.)

[1] Cf. also ECCLESIASTICAL REVIEW, vol. 4, 1891, p. 136.

A priest who on one morning round gives Communion to several invalids cannot bring back to the church and sacrarium the various ablutions from each administration of Holy Communion. He may therefore put them in the fire, if there is a fireplace with burning coals or logs in the room; or he may, as in former times, give the ablution to the sick person; or he may simply wash and wipe his fingers with the wet purificator, and of course bring it back to the church. This last method is declared lawful by Wapelhorst, eleventh edition, page 289, No. 9. "Licet quoque digitos purificatorio madefacto lavare et simul abstergere."

REASON FOR COMMUNION BEFORE OR AFTER MASS.

Qu. Holy Communion may be received immediately before or after the Mass according to the Ritual for a good reason ("rationabilis causa"). It would be well to know more explicitly what kind of good reason is required. If a communicant were required to be at his occupational duties one hour or less after the end of the Mass, it should be presumed to be a good reason for receiving Holy Communion before or after the Mass.

Does the mere preference of receiving Holy Communion before the Mass entitle the communicant to receive before the Mass, on the plea of having more time for thanksgiving during the Mass? Liturgical writers frown upon this practice. Priests are often indulgent to a body of nuns and respect their every wish because they give them the benefit of the doubt, or expect favors or forbearance from them in some other way.

It seems to be a breach of the rubrics if a priest habitually distributes Holy Communion immediately before or after the Mass for no special reason whatsoever. On a first Friday when many parishioners receive Holy Communion this practice seems to be justified; likewise during Forty Hours and on other special occasions, but not on ordinary days (except for a good reason). The Church favors the reception of Holy Communion during the Mass. The practice of receiving either immediately before or after the Mass should be considered exceptional.

Resp. The rubrics of the new Ritual concerning the distribution of Holy Communion immediately before or after Mass do not require any other ground than the reasonable desire of the communicant. See *Rituale Romanum,* edition of 1925, Titulus IV, caput I, No. 13: "Quilibet sacerdos intra

Missam, et, si privatim celebrat, etiam proxime ante et statim post, sacram communionem ministrare potest."

Again, rubric No. 13 of the Caput II of the same Titulus IV does not mention any special reason which should justify this practice: "Quod si contingat, proxime ante aut statim post Missam privatam, aliquos interdum communicare, tunc Sacerdos, planeta indutus, sacram communionem ministrabit eo modo quo fit extra Missam", etc.

The priest should, of course, object to what would be sheer whim and caprice on the part of the people. Let him, however, be always ready to inconvenience himself that the people may receive Holy Communion more easily and more piously. (See ECCL. REVIEW, October 1932, p. 417.)

PRIVATE DEVOTION OF CELEBRANT AT MASS.

Qu. The article "At Mass", by Gregory Austin in the August REVIEW, is good reading. The "white-haired priest" was most edifying. However, I should like to ask a question about one sentence in this article.

We read: "This done, the Action of the Mass 'completed' by his communion, after a moment of solemn silence and devotion, that he might . . . the celebrant turned toward the approaching server and with wine and water . . . then covered them once more." Does the author wish to say that after the "Sanguis Domini Jesu Christi . . ." the priest paused for a "moment of solemn silence and devotion"? I am asking this question because I have many times observed priests making this "moment of silence". In the Rubrics we read after the "Corpus Domini Jesu Christi etc. . . . Sumit reverenter ambas partes Hostiae, jungit manus, et QUIESCET ALIQUANTULUM in meditatione Ss. Sacramenti . . ." After the "Sanguis Domini etc. . . .", we have no such directions. The question then is, may we add these moments of devotion at will, and particularly after the receiving of the chalice? My contention has always been that the Rubrics tell us what to do. However, there may be explanations of all this in books that I have no access to here. It seemed to me that the author of this lovely article wished to insist on the careful observance of the rubrics, hence the question about this particular passage in his article.

Resp. The opinion expressed by our inquirer is correct. The rubrics of the Missal tell us carefully what to do when we celebrate the Holy Sacrifice. We should not add any

gesture or pause of our own. Yet this gesture or pause or ejaculatory prayer, added by the celebrant, would hardly amount to sin, as Lehmkuhl remarks, in the second volume of his *Theologia Moralis,* eleventh edition, page 192, No. 332, 9: "Devotionis causa, per modum suspirii, oratiunculam ejaculatoriam a sacerdote celebrante interponi, quando propter actiones a prosequendis liturgicis actionibus impediatur (ut in elevatione, post sacrarum specierum sumptionem, vel dum finem cantus exspectat), minus quidem convenire videtur, ita ut praestet sola mente affectus divinos ciere, attamen pro peccato, etiam veniali tantum, id ducere non possumus."

PICKETING BY FARMERS' HOLIDAY ASSOCIATION.

Qu. Recently the Farmers' Holiday Association, in order to raise prices on farm products, have resorted to picketing on public highways. In order to stop trucks with farm products, pickets resort to placing spike-studded belts or planks across the highway.

1. Must restitution be made for damages resulting:
   (a) because of puncturing truck tires?
   (b) because of trucks carrying stock, perishable goods, etc., having been forced to turn back?
2. If restitution must be made, who of the pickets is bound—the leaders, or those who actually place the spike-studded belt or plank across the highway, or the entire group?

Resp. In the daily newspapers the action of the Farmers' Holiday Association has been loosely termed a "strike". Under the circumstances the term may be accepted, for the analogy to a strike is greater than to the organization, or attempted organization, of a monopoly, which it resembles in some ways. An organization seeking to enforce its rights by means of a strike (properly so-called, or in the loose sense as here used) is not justified in unjustly infringing, by their actions, on the rights of others. In other words, picketing in a real strike, and *a fortiori,* picketing in the present instance (since there is question of public rights, such as the use of highways), may not justly exceed the limits of moral suasion. The Farmers' Holiday Association may, on the one hand, be conceded the right to seek, coöperatively, to obtain higher prices for their products; but, on the other hand, individual farmers have the right to use the highways and to sell their

products individually. Accordingly when pickets resort to placing spike-studded belts or planks across the highway, *intending or foreseeing* that damage to others will thereby result, the three bases of restitution are present: "Actio est injusta, efficax causa damni, et theologice culpabilis."

Hence, in the supposition that theological guilt is not escaped by the plea of good faith (such escape may evidently be possible for some under the circumstances):

1. Restitution must be made for damages resulting:
   (a) because of puncturing truck tires;
   (b) because of trucks carrying stock, perishable goods, etc., having been *forced* to turn back.

2. Restitution must be made by the leaders and by the pickets who, under the influence of the leaders, actually placed the damage-causing obstructions across the highway, or who forced trucks to turn back. The obligation rests *in solidum* on leaders and pickets, according to the principles of justice governing the case of damage done by *mandantes* and *mandatarii*.

GOSPEL OF THE FEAST TO BE READ TO CONGREGATION.

Qu. On the Feast of Christ the King, Father A. read to the people the Gospel of the Feast. He claimed that, since this Gospel had been inserted in his English Gospel book and since this feast occurs only on Sunday, it is permissible to read to the people the Gospel of Christ the King.

Father B claims that, while the Mass of a feast sometimes takes precedence over the Mass of the Sunday, the Gospel to be read to the people is always the Gospel proper to the Sunday—in the case mentioned above, the Gospel for the fourth Sunday after Epiphany. The only exception he allows is that of the first Sunday after Pentecost, when the Gospel of the Feast of the Most Blessed Trinity may be read to the people.

Resp. The Code of Canon Law (can. 1344), endorsing the decrees of the Council of Trent, declares that all pastors of souls are obliged to preach every Sunday and feast of obligation, especially at the Mass which most of the people attend. For a just cause the Ordinary may occasionally dispense pastors from this obligation: "Diebus dominicis ceterisque per

annum festis de praecepto, proprium cujusque parochi officium est, consueta homilia, praesertim intra Missam in qua major soleat esse populi frequentia, verbum Dei populo nunciare" . . . "Potest Ordinarius permittere ut solemnioribus quibusdam festis, aut etiam, ex justa causa, aliquibus dominicis concio omittatur."

The next canon (1345) states clearly that, in order to fulfil his obligation, the pastor may either explain the Gospel, or any other portion of Christian doctrine; and adds that the clergy both secular and regular must observe any further and more precise legislation enacted in this regard by the diocesan Ordinary. "Optandum ut in Missis quae, fidelibus adstantibus, diebus festis de praecepto in omnibus ecclesiis vel oratoriis publicis celebrantur, brevis Evangelii vel alicujus partis doctrinae Christianae explanatio fiat. Quod si loci Ordinarius id praeceperit, opportunis datis instructionibus, hac lege tenentur non solum sacerdotes a clero saeculari, sed etiam religiosi, exempti quoque, in suis ipsorum ecclesiis."

The Third Plenary Council of Baltimore (No. 216, end of page 117), ordained that on every Sunday and feast day, even during the summer season, at all the Masses attended by the faithful, the Gospel of the day should be read in the vernacular and an instruction of at least five minutes should be given. But this decree does not say that this short instruction should necessarily be a commentary on the Gospel just read: "Praecipimus ut diebus dominicis et festis solemnibus, etiam aestivo tempore, omnes qui curam habent animarum, per se aut, si legitime impediti fuerint, per alios idoneos, inter celebrationem omnium omnino Missarum quibus adstant fideles, sive illae missae sint cantatae, sive privatae, vel etiam valde mane celebrentur, Evangelium diei occurrentis lingua vernacula distincte legant, atque si tempus patiatur, per duodecimam horae partem, populum in lege Domini erudiant, omni consuetudine aut praetextu in contrarium non obstante."

Now, on the last Sunday of October which has been chosen by Pius XI for the feast of Christ the King, it is clear that the "Evangelium diei occurrentis" is that of the feast, preferably to that of the Sunday. It is therefore the Gospel of this beautiful feast which should be read to the people, in the vernacular, rather than that of the Sunday commemorated in the Mass and Office of Christ the King.

PRAYERS AT STATIONS OF THE CROSS NOT NECESSARY FOR INDULGENCES.

Qu. Are any specified prayers necessary in order to gain the indulgences of the Way of the Cross?

Resp. When the exercise of the Way of the Cross is performed in the regular manner, i.e. passing successively before the fourteen stations canonically erected, it is not necessary to recite any vocal prayer, even for the Pope's intentions. It suffices to meditate, at each station, on some special circumstances of our Lord's Passion. This is an exception to the usual conditions on which plenary indulgences can be gained.

Persons who, being unable to visit the canonically erected stations, make use of a crucifix specially blessed for the Way of the Cross, gain the indulgences granted to that exercise, by holding in their hands the specially blessed crucifix, and are obliged to recite at the same time twenty Paters, Aves and Glorias. (Decree of the S. Cong. of Indulgences, 26 January, 1773 and 8 August, 1859.)

On 25 March, 1931, the Sacred Poenitentiaria made another concession in favor of those who are so sick that they cannot recite twenty Paters, Aves and Glorias; viz. it is enough that they kiss or even gaze upon a crucifix which is specially blessed for the Way of the Cross and which is offered to them by a priest or other person, provided they add a prayer or short ejaculation in honor of the Passion and Death of Christ.

Moreover, the latest decree of the S. Poenitentiaria in this regard (20 October, 1931) states that the indulgences of the Way of the Cross may be gained by those who are so weak that they cannot recite even an ejaculatory prayer, provided they kiss or at least gaze upon the specially blessed crucifix.

We refer our readers to the article published in the REVIEW for March 1932 (pages 285-287) under the title "The New Indulgences for the Way of the Cross"; and also to Tanquerey's *Synopsis Theologiae Moralis et Pastoralis,* Tomus I, De Poenitentia; Appendix de Indulgentiis; IV, De Indulgentiis; Viae Crucis nos 652-655; editia undecima, 1930.

The official Raccolta, or Collection of Indulgences, Prayers and Practices, after affirming that no vocal prayer is necessary when the Way of the Cross is made in passing consecutively

before the fourteen stations canonically erected, adds that "the recitation at each of the stations of the words, 'We adore Thee, Christ, etc., the Our Father, the Hail Mary, and Have mercy on us, O Lord,' is nothing more than a pious and praiseworthy custom, introduced by devout persons into the devotion of the Way of the Cross" (Edition of 1900, page 149, first lines).

Each priest is free, therefore, to follow on this point the inspirations of his own taste and piety, though a certain uniformity of practice would be desirable.

QUALITY OF CANDLES FOR ALTAR USE.

Qu. What do the rubrics require about the percentage of beeswax in candles for the altar? May candles containing fifty-one per cent be used for the saying of Mass? Do the rubrics control the composition of all candles, over and above the minimum prescribed for Mass or Benediction?

Resp. According to decree 4147 of the S. Congregation of Rites, "Bishops shall make every effort to provide that the Paschal candle, the candle to be immersed in the baptismal water, and the two candles to be lighted at Holy Mass, shall be, at least for the greatest part, of pure beeswax; the other candles to be placed on the altar should be for the greater part or to a notable extent also of the same wax. In this matter parish priests and other rectors of churches and oratories may safely abide by the regulations made by their respective Ordinary; individual priests are not obliged to inquire anxiously about the quality of the candles when they are going to celebrate Holy Mass."

On 4 December, 1906, the Bishops of England and Wales decreed that in their own dioceses "the Paschal candle, the two candles for Low Mass, six for High Mass, and the twelve necessary for Exposition and Benediction must have at least sixty-five per cent of real beeswax. All other candles used on the altar must have at least twenty-five per cent of beeswax."

The Bishops of Ireland, in October, 1905, directed that the Paschal candle and the two principal candles on the altar at Mass should contain at least sixty-five per cent of beeswax,

and that all the other candles used on the altar should contain at least twenty-five per cent of beeswax." (See Fortescue, *The Ceremonies of the Roman Rite,* third edition of 1930, first lines and footnote of page 8.)

DOES TEMPORARY CHAPEL NEED TO BE BLESSED?

Qu. If Mass is to be celebrated for a sufficient reason in a school hall or in a building used temporarily for a lay retreat, is it necessary to bless the room that is to be used as a chapel, in advance of such use? And if this should be done several times at intervals, is a blessing necessary each time that the room is used?

Resp. Such a room to be used, with the permission of the diocesan Ordinary, as a temporary chapel for a retreat, would be only a semi-public oratory, and would not require any special blessing (canons 1188, § 2, 2°; 1196, § 2).

DOUBLING THE ALTAR CLOTH.

Qu. Is it permitted to fold a very long cloth so as to let it serve as two of the three cloths required on the altar?

Resp. Yes, a long altar cloth once folded may serve as two. See Wapelhorst, eleventh edition, p. 27, no. 18: "Mappae seu tobaleae altaris . . . debent esse tres. Duae inferiores (seu una duplicata) totam vel fere totam mensam cooperiant."

MEANING OF CONVENTUAL MASS.

Qu. What is a Conventual Mass?

Resp. A conventual Mass is one which is to be celebrated every day conformably to the current office in all cathedral and collegiate churches and in monasteries bound to the recitation of the breviary. See Wapelhorst, editio undecima, page 75, no. 62, 2°: "Missa conventualis est ea, quae in Ecclesiis Cathedralibus, Collegiatis et Conventualibus quotidie choro praesente celebranda est juxta ordinem officii et conformitatem temporis."

COMMEMORATIONS AT MASS DURING FORTY HOURS' ADORATION.

Qu. Forty Hours' Adoration began here on the Nineteenth Sunday after Pentecost. A solemn votive Mass of Exposition was sung at eight o'clock. After the Mass of Exposition, low Masses were celebrated at ten and eleven o'clock in the same church. A difference of opinion has arisen among the clergy present, some saying that the Mass of Exposition should not have had the Sunday commemorated, nor should the Last Gospel have been that of the Nineteenth Sunday; whilst others claim that in the solemn votive Mass de Ss. Sacramento, a commemoration of the Sunday must be made, also the Last Gospel should be that of the Sunday.

Which opinion is correct rubrically?

Resp. At the Mass of Exposition which begins the Forty Hours' Adoration, the occurring Sunday is to be commemorated and its Gospel is to be read at the end of the Mass. See the new Missal printed for the first time in 1920: "Additiones et Variationes in Rubricis Missalis", V, 3: "In Missis votivis solemnibus, . . . fit tantum commemoratio de Duplici secundae classis, de Dominica quavis, de Feria majori, de Rogationibus, et de aliqua ex Vigiliis aut Octavis privilegiatis"; and Rubric IX, 1: "In qualibet Missa in qua facta fuerit commemoratio de Dominica, . . . semper legitur evangelium Dominicae in fine . . ."

The same rubrics are accurately summed up in the "Monita" of the various Ordos; v.g. the one printed in Baltimore by the John Murphy Co., last lines of page 13: "In Missa votiva solemni de SS. Sacramento vel pro Pace . . . fiant tantummodo commemorationes quae praescribuntur in Missa votiva solemni, . . . scilicet commemoratio festi duplicis secundae classis, cujuslibet Dominicae", etc.

BLESSED SACRAMENT HABITUALLY RESERVED IN ONE TABERNACLE OF CHURCH.

Qu. In church A the solemn votive Mass of Reposition, at Forty Hours' Adoration, was sung at the altar of exposition, after which the Blessed Sacrament was still left exposed, because the prayer was interrupted (the adoration not continuing during the night), hence the Reposition was made in the evening at 7.30. Should the

ciborium containing the consecrated Particles kept in the side altar for the Communion of the faithful be moved immediately after the Mass of Reposition to the main altar where the Blessed Sacrament is still exposed or after the Reposition made in the evening?

Resp. The ciborium containing the consecrated Particles which was kept in the side altar for the Communion of the faithful, should be moved soon after the Mass of Reposition to the main altar where the Blessed Sacrament is still exposed. There is no longer any reason for keeping the ciborium on the side altar. Canon 1268 § 1 of the Code should be observed: "Sanctissima Eucharistia continuo seu habitualiter custodiri nequit, nisi in uno tantum ejusdem ecclesiae altari."

BENEDICTION ONCE A DAY DURING FORTY HOURS' ADORATION.

Qu. During Forty Hours' Adoration, when the prayer is interrupted (the adoration not continuing during the night), and when Benediction is given at the evening service of the first, second, and third days, may Benediction be given also in the afternoon or more than once a day in the same church in order to accommodate all the faithful of the parish, because the church cannot house all the parishioners at the one time?

Resp. Decree no. 3448 and 3^{um} of the S. Congregation of Rites forbids the diocesan Ordinary to authorize more than one Benediction a day during the Forty Hours' Adoration.

FUNERAL DURING FORTY HOURS' ADORATION.

Qu. Forty Hours' Adoration is held in parish B, in which the Prayer is interrupted (the adoration not continuing during the night). During the Forty Hours' Adoration a person of the parish dies. Ought the funeral be held in this church before the Blessed Sacrament is again exposed on the following morning, or may the Blessed Sacrament be exposed at 5 A. M., reposed at 9 A. M. (at which time the funeral is held), and again exposed after the funeral at 10 A. M.?

Resp. The funeral should be held before the Blessed Sacrament is exposed. A similar direction is given by the S. Congregation of Rites for the High Mass of All Souls' Day: "In ecclesiis ubi die Commemorationis Omnium

Fidelium defunctorum fiat Oratio Quadraginta Horarum cum SS. Sacramento solemniter exposito, hujusmodi expositio sequatur, repositio vero cum processione praecedat Missam cantatam (in qua color violaceus adhibetur) de die Commemorationis Omnium Fidelium Defunctorum." (See "Monita" of the Baltimore Ordo, page 14, no. 6.)

AUTHORIZATION FOR EXORCISM IN PRAYER TO ST. MICHAEL.

Qu. May the exorcism (Prayer to St. Michael), as found in the Ritual, Title XI, No. 3, be used without the permission of the Ordinary?

Resp. The first question is answered in the negative by the rubric which in the Rituale Romanum precedes the exorcism called "Ad S. Michaelem Archangelum Precatio", viz.: "Sequens exorcismus ricitari potest ab Episcopo, necnon a Sacerdotibus qui ab Ordinariis suis ad id auctoritatem habeant." Therefore a priest may not use this exorcism unless he has been previously authorized to do so by his Ordinary.

PRIEST OR DEACON PLACING OSTENSORIUM AT EXPOSITION.

Qu. Is there a contradiction in your 1928 *Manual of the Forty Hours Adoration?* On page 13, under 3 you state: "for the priest who, instead of the deacon, will place the ostensorium on the throne after the procession". On page 17, under 14 you state: "he [the deacon] ascends the altar, places the ostensorium on the throne". Which of these directions is to be followed?

Resp. There is no contradiction between the two passages quoted by the inquirer. It might be better, however, to substitute "may" for "will" on page 13. The phrase would then read as follows: "for the priest who, instead of the deacon, may place the ostensorium on the throne after the procession, a stole of the same color as the vestments of the celebrant (should be prepared on a side-table)."

On principle it is the deacon himself who should place the ostensorium on the throne after the procession (as stated in

No. 14 of page 17). But it is lawful also to have this ceremony performed by a priest who will put on his surplice, and a stole either white or of the same color as the vestments of the celebrant.

INDULGENCES FOR ROSARY AND OFFICE BEFORE BLESSED SACRAMENT.

Qu. Can the plenary indulgences granted for the recitation of the Rosary and the Divine Office be gained by reciting these prayers in the sacristy, or must these prayers be said in the church proper?

Resp. The plenary indulgences granted for the recitation of the Rosary and of the Divine Office can be gained only by reciting these prayers in the presence of the Blessed Sacrament: ". . . coram SS. Sacramento sive publicae adorationi exposito sive in tabernaculo adservato". A person who prays in the sacristy cannot be said to pray "coram SS. Sacramento", "in the presence of the Blessed Sacrament", unless the door of the sacristy is left open and the person who remains in the sacristy can easily see the tabernacle or the throne of exposition.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Jericho and the Date of the Exodus.

Forty years, more or less—a generation's lifetime—elapsed between Israel's liberation from Egypt and its invasion of Palestine at Jericho. Hence it is natural that (as noted in a recent issue of this Review[1]) discussion of the date of the Exodus should be revived by Garstang's excavation of the site of Jericho. The latest settlement on this site is shown to have begun in the ninth century B. C. (in exact accord with 3 Kings 16: 34), but only after the spot had long been unoccupied. The city last preceding this interval had lived through much of the Bronze Age, perishing in an intense conflagration at some time within the Late Bronze (B. C. 1600-1200). The conclusion already reached, that destruction occurred at just about the middle of this period, now seems to be confirmed by the latest results, which will be presented in the excavator's own words. But the question of the date of the Exodus has become so complicated that it seems only fair to the reader to devote this paper to an outline of the substance of the whole discussion, so that the newly acquired evidence, whatever its value, may have an intelligible setting.

The literature of the subject is so abundant that only typical specimens can be mentioned here. The best brief digest of the really pertinent evidence that we know is Grimmelsman's.[2] Whole treatises have been (more or less directly) devoted to the question by Garrow Duncan,[3] Mallon, S.J.,[4] J. S. Griffiths,[5] and J. W. Jack,[6] whose discussion is probably the most complete in English. In its relation to other matters the question

[1] July, 1932, pp. 91-93.

[2] *The Book of Exodus,* 1927, pp. 8-10.

[3] *The Exploration of Egypt and the Old Testament,* 1908.

[4] *Les Hébreux en Egypte,* 1922.

[5] *The Exodus in the Light of Archaeology,* 1922.

[6] *The Date of the Exodus,* 1925.

has also been reviewed by Sayce,[7] Selbst,[8] Petrie,[9] Naville,[10] Gardiner, [11] Peet,[12] Husslein, S.J.,[13] Fillion,[14] Bea, S.J.,[15] and Garstang himself. [16] Ruffini [17] is especially discriminate and clear in handling the essential evidence, as well as copious in pertinent references.

To make the differing opinions definite, we must put them in terms of the XVIIIth and XIXth Egyptian Dynasties. Egyptian chronology as a whole has been so variously computed that Budge, writing in 1908,[18] parallels the systems of ten different authors, varying between the limits B. C. 5869 and 3623 for the 1st Dynasty. However, as the competing lists approach the two dynasties just mentioned, embracing the only period considerable for the Exodus, their figures are not far apart. In the following comparative table column (A) enjoys most authority, its figures being derived from Meyer's masterly study, adopted by Breasted [19] and Steindorff [20] and followed by almost everyone today. With it, however, Jack has felt obliged to compare (B), presenting the figures of H. R. Hall, which are adopted by the Cambridge Ancient History.[21] Hall's dates are followed by Jack [22] down to the reign of Amenhotep III. Here he prefers the figures of Langdon and Gardiner (C) until they approach Hall's for the XIXth Dynasty. The XXth we need not follow for more than the first two reigns.

[7] *The Egypt of the Hebrews and Herodotos,* 1895, ch. iii.
[8] *Handbuch der Biblischen Geschichte,* I, 1910, pp. 389-392.
[9] *Egypt and Israel,* 1912, ch. ii-iii.
[10] *The Archaeology of the Old Testament,* 1913, ch. iv.
[11] *Journal of Egyptian Archaeology,* 5 (1918), pp. 127-138, 179-200, 242-271.
[12] *Egypt and the Old Testament,* 1923, ch. iv-v.
[13] *Bible and Labor,* 1924, ch. vii.
[14] *Histoire d'Israel,* I, 1927, pp. 129-135.
[15] *De Pentateucho,* 1928, pp. 158-162.
[16] *Joshua and Judges,* 1931, pp. 64-66.
[17] *Chronologia Veteris Testamenti,* 1924, pp. 71-79.
[18] *The Kings of Egypt,* I, liv-lv.
[19] *History of Egypt,* 2d ed., 1916, p. 599.
[20] *Baedeker's Egypt,* 1929.
[21] II, pp. 702-3.
[22] *The Date of the Exodus,* pp. xiii-xiv.

	(A)	(B)	(C)
Dynasty XVIII			
Ahmose I	1580–1557	1580–1558	
Amenhotep I	1557–	1558–1545	
Thutmose I	–1501	1545–1514	
Thutmose II	1501–	1514–1501	
Hatshepsut (Queen)		1501–1479	
* Thutmose III	–1447	1479–1447	
Amenhotep II	1448–1420	1447–1420	
Thutmose IV	1420–1411	1420–1412	
Amenhotep III	1411–1375	1412–1376	1419–1383
Amenhotep IV (Akhenaton)	1375–1358	1380–1362	1383–1366
Sakere	1358–	1362–1360	1366–
Thutankhamen		1360–1350	
Ai	–1350	1350–1346	–1358
Harmhab	1350–1315	1346–1322	1358–1324
Dynasty XIX			
Ramesses I	1315–1314	1321	1324–1322
Seti I	1313–1292	1321–1300	1322–1301
Ramesses II	1292–1225	1300–1233	1301–1234
Merneptah	1225–1215	1233–1223	
Amenmose	1215	1223–1220	
Siptah	1215–1209	1220–1214	
Seti II	1209–1205	1214–1210	
(Anarchy and Syrian Usurpation)	1205–1200	1210–1205	
Dynasty XX			
Setnakht	1200–1198	1205–1204	
Ramesses III	1198–1167	1204–1172	

By all accounts we must place the Exodus somewhere within these limits. But where? No Egyptian source has yet been found to mention it directly, and the character of the event furnishes reason enough for a silence which will probably never be broken. Turning to the Biblical record, we find indeed a consecutive and detailed account of the causes leading to the Exodus and of the event itself, but hardly any data of directly chronological bearing, and few enough allusions of any kind that may be serviceable as points of contact with history at large.

At times the inquiry has followed lines more interesting than pertinent. There is the statement (Ex. 12 : 40) that the Exodus ended an Egyptian residence of 430 years. This datum has been discussed in its own textual problems, and in

* Thutmose III was formally proclaimed in 1501, but was not actually supreme until after Hatshepsut's death. The difficulty of disentangling the political relations of Thutmose II, Hatshepsut, and Thutmose III (two brothers and a sister) leads Breasted to include them simply within the common limits of 1501-1447, though he and Hall agree in assigning the last 32 years to Thutmose III as sole monarch. The length of his reign as a whole possesses some significance for the question in hand.

connexion with the "400 years" of Gen. 15:13, with the "fourth generation" of 15:16, and with St. Paul's reference (Gal. 3:17) to the Law as originating 430 years after the ratification of the Covenant. All of this may be left aside as useless in fixing a time for the Exodus. Its *terminus a quo* would be the date of Abraham's life in Canaan, which as yet is only approximate, and that as deduced from the mere probability that he was contemporary with Hammurabi.

Again, we have endless speculations on whether all the Israelites in Egypt took part in the Exodus, or some remained; whether all the Israelites in Canaan had originally gone to Egypt; whether there had been other Hebrews besides Abraham, and so on. Each question requires its own treatment. The appellation *ha-'ibri,* first applied to Abraham himself in Gen. 14:13, neither implies that he was one of many so called nor necessarily excludes that inference. Whether the word is an ethnic or tribal title, or whether it simply means "outlander" (as literally "other-sider"), it might either have been common to others at the time of Abraham's arrival in Canaan, or have been specially applied to him and consequently extended to his offspring alone. It affords no ground for positive deduction. Again, that all the Israelites in Egypt, down to the last family, must have left it under Moses' leadership, can hardly be urged from the phrase "all the hosts of Yahweh" (Ex. 12:41), considering the elasticity of such expressions in Biblical usage; yet neither have we positive reason to infer, whether from Biblical or from secular record, that some remained behind. But the statement, often made with assurance, that "not all of Israel" entered Egypt with Jacob at Joseph's invitation, merits utter denial in view of the explicit language of Gen. 46:6-7 and 8-27, Ex. 1:1-5, 6:14-27, and the numerous allusions to all twelve tribes in the ensuing narrative of the forty years. There is, of course, another possibility of Israelites in Canaan before Moses' time. The final and complete exodus may not have been the first. If during the prolonged life in Egypt one or more groups of Israelites had chosen to emigrate to Canaan or elsewhere, the mention of such an event need not have been relevant to the aim of the Biblical historians. But that all who were called "Israel" as descended from Jacob had shared from the be-

ginning in his removal to Egypt, has certainly been recorded beyond dispute, and the credit of the record cannot be impaired by collecting all of its separate affirmations and stamping them "P".

Since the reckless caprice of certain "critical" writers has made the whole question more confused and vague, it may not be irrelevant just here to indicate a few principles indispensable to serious interpretation of the data involved. The first, of course, is that textual criticism should have its prior right in the weighing of every passage concerned. This applies to Biblical data of every kind, but especially to numerals. There may be textual evidence of their corruption. Or, if the letters of the alphabet had originally stood for the fully written words of the Massoretic text, an error, obviously a much easier matter, might have been so ancient as to affect the earliest versions as well as descendant Hebrew texts. Evidence of corruption would then need be stronger in its own sphere, in order to be decisive. Beyond the textual sphere of criticism, norms are harder to define. It is not always easy to judge whether we are dealing with "round numbers" or exact ones, even at some distance of time between event and record. We must distrust too much influence from consequence on the one hand and assumption on the other. The mere result of a self-consistent chronology may not justify the correction of a single numeral; whereas, if several alterations otherwise probable were in cumulative favor of a single result, they would have stronger warrant. But as to sundry speculations which shelter beneath the dictum that "only P gives statistics", and that "this source was composed long after the events described", they are no stronger than their basic assumption, and that is proving weaker than ever with the advance of knowledge.

Another question—that of the historical value of place-names—allows of some latitude. That the Old Testament narratives have undergone a measure of successive redaction is past denial. One of the very proofs that these records were designed for common information is their present inclusion of editorial notes calculated to keep them intelligible from age to age. Sometimes, as in 1 Kgs. (1 Sam.) 9:9, the editor leaves the wording of his source untouched, but explains its

archaism in contemporary terms. Oftener, especially in names of places, two names of different periods are simply connected by an explanatory "that is". Numerous examples will occur to everyone. But even where there is no explicit note of such adaptation, the practice itself must be borne in mind in trying to infer the time of the Exodus from the known age of an Egyptian name occurring in its record. To Israel Egypt never lost significance as either a menace or an enticement. Least of all could its nearest quarter, the Delta region, become unknown except in the language of tradition. If an earlier name had given place to a later at some time after the Exodus, the most conscientious of Hebrew scribes might possibly substitute the current name for the older one without expressly recording an alteration. In general, explanatory redaction is a fact in the textual history of the Old Testament, and must be considered where there is positive evidence of its probability. What we deny is that editors and copyists commonly used their own pleasure or followed worthless guidance. On the contrary their usual conduct is obviously sober and conscientious, both as manifest in the resulting text, and still more by comparison with even the best of the Targums. The makers of the Old Testament profoundly respected the record that was passing through their hands, and treated it with a sense of responsibility which is evident from the first, if not so meticulous in its methods as after the fixing of the text in Christian times.

It may further be observed that Egyptian records, even the most formal and explicit, are not always credible sources of history. Information gleaned from private communications, or from unstudied allusions and *obiter dicta,* is more reliable on the whole than the direct statements of official sources. Many a Pharaoh is known to have effaced the name of a predecessor from some boastful tale of conquest or construction, and substituted his own. Ramesses II, incidentally, was notorious for this. Even in authentic records the passion for immortal prestige undoubtedly led to many exaggerations, and perhaps to some substantial falsehoods which, though evident at the time, no one would dare to contradict. These possibilities are so characteristic of Egyptian inscriptions as a whole that it is really amusing to see the statement of a Biblical

writer promptly discarded as worthless if something in a Pharoah's memorial appears to contradict it. Wherever the latter is unsupported, there is every reason for concluding that the shoe belongs on the other foot.

So let us "to the case". Two chief opinions on the time of the Exodus divide almost the entire field today. The earlier theory of the two maintains the higher date, placing the climax of the oppression in the reign of Thutmose III, and the Exodus in that of his successor, Amenhotep II. The later and more popular opinion favors a date about two centuries lower, assigning the respective roles to Ramesses II and Merneptah. Of the authors already named above we may cite for the higher date Selbst, Peet, Jack, Husslein, Ruffini, Bea and Garstang; for the lower date, Duncan, Griffiths, Sayce, Petrie, Naville, and Fillion. Mállon and Grimmelsman do not express a decision. The later date (Ramesses-Merneptah) will be seen to have a majority of supporters if inquiry is extended beyond the sources of reference selected here. Vigouroux defended it in all his writings, and Jack (who rejects it) even calls it "the traditional theory" in 1925.

The really pertinent evidence on the whole subject falls under four heads. The first is an explicit chronological note in 3 Kings 6: 1. Second comes a group of Egyptian names in Exodus, together with certain data of archaeology. The third is an inscription of Merneptah containing a reference to Israel as a Palestinian people. The fourth is the mention of a people possibly identical with the Hebrews, in the Amarna letters from Palestine to Egypt. The above is all that really bears on the solution of the problem, exclusive of the recent investigations at Jericho. This may be the place to observe that a stele of Ramesses II, discovered in 1923 on the site of the Palestinian fortress of Beth-Shan, does not (as some have claimed) show that Israelites were employed by this Pharaoh in building "his name-city in the Delta". If the sentence affirms "building" at all, the peoples named are Asiatics, but neither Hebrews nor Israelites are named among them.

The practice of dating the Exodus from the first evidence mentioned above was earlier than modern archaeology. In 3 Kgs. 6: 1 we are told that the building of Solomon's temple began in the fourth year of his reign, and that this was 480

years after " the coming of the Sons of Israel out of the Land of Egypt ". Although most manuscripts of the Septuagint read " 440 years ", there is no other variant version, and the Massoretic reading is probably correct. As to any mere assumption that a note of this character must be a late addition, it requires the support of evidence, especially where an historical note of the kind, and precisely in these terms, would be plainly appropriate to the record of so marked a turning-point in the national life. As to the figure itself, Garstang [23] has shown it to be in perfect harmony with a reasonable chronology of Josue and the Judges. This would not suffice to commend it to supporters of a theory that the dates of the Bible in general are but parts of an artificial scheme superimposed upon the original narratives, and lacking the authority of inspiration. But any such hypothesis is too insecurely founded, as well as harmful in its effects, to rank as a sound principle of historical exegesis.

While the tangled chronology of the Kings of Juda and Israel could not yet be checked against secular sources, the figure 1011 was arrived at for the fourth year of Solomon. By adding 480 the date B. C. 1491 was obtained for the Exodus, and consequently 1451 for the fall of Jericho. These figures played a part in Ussher's popular system of Biblical chronology, and quite recently they still appeared in the margins of the " Authorised Version ". During the last quarter of the nineteenth century Assyrian and Egyptian dates were becoming better known, but some years had to elapse before their modification of the chronology of the Kings was generally accepted. Today, of course, Solomon's fourth year would not be fixed at any such figure as 1011. Checked by known points of Assyrian and Egyptian contact with the Hebrew kingdoms, the fourth year of Solomon is now variously calculated as 969 (Zschokke-Döller, Ruffini), 968 (Selbst, Schumacher, Kugler, Bea), 967 (Höpfl, S. A. Cook, Merk, Garstang), or even 965 (G. A. F. Knight [24]). Taking this last figure as the lowest for the building of Solomon's temple, the only direct Biblical evidence for the date of the Exodus would place it at 1445, and the conquest of Jericho in consequence at about 1405.

[23] *Joshua and Judges*, pp. 51-66.

[24] *Nile and Jordan*, 1921, p. 517.

Reference to our Egyptian chronology shows that this figure would make Amenhotep II the Pharaoh of the Exodus. Moses' mission would thus follow close upon the beginning of a new reign, his exile in Midian under the preceding Pharaoh ending as soon as the latter had ceased reigning "a long time" (Ex. 2:23). Thutmose III had a nominal rule of 54 years from his proclamation, though left alone and supreme only during the last 32 years. Moreover, Moses, if eighty years old at the time of the Exodus, would have been born about 1525, in the reign of Thutmose I, who must have begun the policy of oppression. The suggestion has also been made that Hatshepsut, before her accession, may have been that Pharaoh's daughter who rescued the infant Moses and had him educated at court. In any case, the earlier of the two current dates for the Exodus would fall at about the beginning of the reign of Amenhotep II, and the conquest of Jericho within that of Amenhotep III.

But this earliest opinion was not to rule unquestioned. Gen. 47:12 says that when Jacob and his sons arrived in Egypt, the reigning Pharaoh (probably one of the "Hyksos", or Asiatic usurpers of the XVth Dynasty) "gave them a possession . . . in the best of the land, in the Land of Rameses". Either this region or its chief city is mentioned in Ex. 12:37 as the outset of departure. A somewhat different spelling occurs in Ex. 1:11, which records that the Israelite conscripts "built for Pharaoh store-cities, Pithom and Raamses". Whether or not Raamses is identical with Rameses, the places are all designated by the personal name of one of the Ramesside Pharaohs. This had always looked as if the Exodus could not have preceded the XIXth Dynasty, but positive evidence was awaited. It seemed to be at hand at last in 1883. Naville then excavated a ruin in the Eastern Delta, known as Tell el Maskuta. Within the foundations of its massive brick fortifications were enclosures without any trace of doors, thus apparently grain-pits. Of the inscriptions two showed that the name Pi-Thum had been associated with the spot, though the name Theku was more frequent. There were relics of the reign of Ramesses II, but Naville found nothing earlier. He therefore concluded that the city was Pithom, that it had been a "store-city", and that it owed its foundation, not merely

enlargement or repair, to Ramesses II. If all this were certain, the Exodus could not have antedated Merneptah, since he had succeeded Ramesses II, who also, incidentally, had reigned "a long time".

Naville's announcement attracted wide attention, and soon shifted the balance of opinion to the later date for the Exodus. But since then it has met with strong opposition. Gardiner, an Egyptologist of the highest repute, after an exhaustive study of all the available records, attacked the identification of Pithom in 1918. Raamses had meanwhile been identified by Petrie with the ruins of a far older city at Tell er Retabeh, and from this also Gardiner dissented. Peet, endorsing Gardiner, sees in Naville's storage-cells only a system of vacant spaces observed elsewhere in the foundations of strong towers. Peet's vigorous opposition is impaired in value by his dominant bias against any claim to historical confirmation of the Old Testament records, for which he makes no effort to conceal his contempt. But Jack, who shares with him Gardiner's view that Naville did not prove his case, is more impartial, as well as more thorough, in handling the evidence. Still more temperate and very impressive is Père Mallon's sympathetic review of Gardiner's chief evidence. The weighty authority of Hall is also against Naville on this point, but the former holds his own peculiar theory as to the time of the Exodus.

As to "Pi-Thum", since it merely means "house of (the god) Thum", it may have designated, not the city uncovered at Tell el Maskuta, but the sanctuary of Thum actually found there, or a similar shrine elsewhere in the same region. Gardiner, Peet, and Mallon agree that Pithom itself was probably the city found by Petrie at Tell er Retabeh, and believed by him to have been Raamses. As to Raamses itself, Gardiner, Hall, Peet, Jack, and Mallon are all inclined to identify it with the name-city of Ramesses II, "Pi-Ramesse", of the Egyptian records, and further inclined to place it on the northern coast of the Delta, at the mouth of the Pelusiac Branch. Earlier the city would have been Avaris, the Hyksos fortress; after the expulsion of the Hyksos, this frontier post is believed to have been enlarged and embellished by Ramesses II as his "name-city" and royal residence, the Pi-Ramesse of the

papyri. If so, the surrounding country was certainly more like "the best of the land" than even the better parts of the region of Tell er Retabeh. If, again, the route of the Exodus began at this point, several Biblical references are much more intelligible and consistent than before. The evidence is interesting especially in its variety and cumulative force, but cannot be reviewed here. It is at least certain that Naville's opinions, formerly so influential, are much weakened in value by the thoroughly reasoned opposition of such authorities as Gardiner and Hall. And if Naville's case is not proved, there is nothing to show that the "building" on which the Israelites were employed was that of new foundations, rather than of the extension or repair of older ones. Finally, as to any historical implication of the name Raamses or Rameses, Hall, Jack and Mallon all observe with reason the possibility, noted above, that a name posterior to the time of the Exodus may have been employed by some later copyist of the original narrative of the Exodus.

A third stage in the discussion of the question as a whole began with Petrie's most widely known discovery, the "Israel" stele of Merneptah. Found at Thebes in 1896, the legend recounts Merneptah's victories in a Palestinian campaign of his third year. After mentioning conquests of Gezar, Ascalon, and Yenoam (unknown), the record says: "Israel is wasted, he has no seed." About the reading "Israel" there is no dispute. But if Israel was a Palestinian people in Merneptah's third year, how can the Exodus have taken place after his accession? The hieroglyphics use the name as that of a people rather than a district, but this would be appropriate to Israel's status in Palestine (especially in Egyptian eyes) for a long period after the first invasion. The "wasting" may be overstated, and this could partly account for the silence of the Book of Judges concerning Egypt as an invader and a conqueror, though there could be other reasons for this. But embedded as the statement is in a list of places known as Palestinian, it cannot refer to the pursuit of the fleeing Israelites to or beyond the Egyptian frontier. It certainly shows that there was a considerable number of Israelites in Palestine by the third year of Merneptah (1223 or 1231).

The "traditional school" (as Jack felt justified in calling it, even in 1925) acknowledged this difficulty in the way of the later date for the Exodus, but while several recognised authorities were influenced by it, the majority found one or another means of a reconciliation with Naville's alleged findings. Petrie, himself the discoverer of the evidence, simply postulated a section of Israel which had never left Palestine with Jacob, and many others have followed him in this groundless bit of subterfuge. But another source of difficulty for the later date of the Exodus had already arisen, though still subject to much discussion.

This fourth line of evidence is the least direct or conclusive of all, but must be mentioned because of the importance it has assumed. It comes from Palestine itself in the first half of the fourteenth century B. C., and concerns the warlike aggressions of that mysterious folk "the Khabiru" during the decadent reigns of Amenhotep III and the supine Akhenaton. Some of the Egyptian governors in Palestine and Syria addressed to these Pharaohs many of the famous letters discovered at Tell el Amarna in 1887. As Jack observes, they "reveal a Palestine seething with intrigue and faction" under the relaxing grasp of Egypt, but only one source of disturbance concerns us here. Several times in the letters of Abdi-Khiba, Governor of Urushalim (Jerusalem), the ravages of "the Khabiru" are made the theme of frantic appeals for Egyptian succor. The aggressors are represented as coming from Seir (the Edomite region to south and east), they are hardy and determined fighters, and the Pharaoh is in imminent danger of losing all to them. This situation antedates Merneptah's "wasting of Israel" in Palestine by about a century and a half.

That "Khabiru" (a collective singular) is a perfect equivalent for the name "Hebrew" is undisputed. But is there historical identity as well as linguistic? Some have suggested that "Hebrews", or descendants of Abraham, were the very Ishmaelites and Edomites from whose quarter the Khabiru came. They may have been Hebrews, but not Israelites. Moreover, other letters of the Amarna collection make similar appeals against the incursions of a people designated by the sign SA-GAZ. These now appear in

Hittite treaties from Boghaz Keui as perfectly synonymous with " Khabiru ". The two names represent the same type of menace in the Amarna Letters; but are they proper names, or merely appellatives—" bandits, robbers "—as some authorities hold? They can hardly both be followers of Josue, for the SA-GAZ seem to have come southward from Syria, and that at least a few years before the Khabiru were pressing on the environs of Jerusalem. If the Israelites had allies, voluntary or fortuitous, in the subjugation of Canaan, we have no knowledge of the fact.

The problem, as Albright has recently said, grows constantly more complicated. The majority of scholars seem disposed to identify the Khabiru with the Hebrews (Israelite or not), and to regard the SA-GAZ as simultaneous raiders of related stock. In the mean time we have news of the Khabiru at Larsa, in Babylonia, at about Abraham's time. This leads Ruffini to say that they cannot have been Hebrews, and Langdon to say that, in common with Abraham, they must have been. Their identity with Josue's followers can hardly be insisted upon as yet. It is evident, however, that if the Khabiru were Israelite Hebrews, their devastation of Palestine during the fourteenth century agrees with the earlier date of the Exodus more easily than with the later, as did the reference to " Israel " on the stele of Merneptah.

When investigation of Jericho itself began to play its part, the later date of the Exodus was still the more generally accepted. It was in 1908 that the German excavators Sellin and Watzinger concluded their first operations on the site. Of some of their own conclusions they seem to have felt uncertain at the time. Watzinger, at all events, had placed the destruction of the pre-Israelite city at about 1600 B. C. Though ascribing its fall to an invasion of Canaan by desert tribes from eastward, the above dating of that event led him to conclude that " in the time of Joshua Jericho was a heap of ruins on which stood perhaps a few isolated huts." [25] This statement, published in 1926, was challenged in the following year. In 1930 Garstang, who had taken some part in the discussion, began a more thorough investigation of the site of Jericho. We have seen that instead of only three levels of

[25] Quoted by Pythian-Adams, QS of PEF, 1927, p 34.

occupation he clearly distinguished five, and that his date for the destruction of the fourth (pre-Israelite) city was "in round figures about 1400 B. C." Thus the earlier date of the Exodus is independently confirmed by evidence from an entirely new source.

In the necropolis of this city's rulers, the sphere of Garstang's last season, a series of Egyptian criteria mark the last generations of the pre-Israelite level. Their successive datings now tell the same tale as the ceramic remains within the walls. Garstang thus sums up the evidence: [26]

> The series of scarabs, of which 94 were recovered from the various layers of these tombs, ends with the reign of Amenhetep III. They have been examined independently by Professor Newberry, who kindly travelled from Cairo for the purpose, and in his expert opinion they range through the Hyksos period into the early part of the XVIIIth Dynasty; but comprise no specimens of the period from Akhenaton (Amenhetep IV) to Ramses II, inclusive of both those reigns. The evidence from the tombs thus all points to an interruption in the life of Jericho in the age of Amenhetep III. The Bronze Age city of Jericho perished at some date after 1411 and before 1375 B. C.

The completion of this important work will be awaited before one would venture to estimate with confidence its contribution to the question of the date of the Exodus. Should final results confirm the above conclusion, the weight of historical evidence will certainly be on the side of the earlier figure. We have seen that the date 1445 (or nearly) stands on the only serviceable chronological note in the Old Testament, and is supported by both the witness of the "Israel" stele of Merneptah and the identification of Israel with the Khabiru. The only positive evidence in favor of the later date rests on Naville's contested identification of the site and history of Pithom. It remains to be seen whether the balance of opinion will be somewhat shifted by the recent discoveries at Jericho.

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[26] QS of PEF, July, 1932, p. 152.

Criticisms and Notes

JESUS CHRIST—HIS PERSON, HIS MESSAGE, HIS CREDENTIALS. By Léonce De Grandmaison, S.J. Vols. I and II. 1930. New York: The Macmillan Company. Pp. Vol. I, x+308; Vol. II, ix+384. Index of names to each Vol. Authorized translation by Dom Basil Whelan, Monk of Belmont (England). Bk. IV, translated by Ada Lane. Edited by Douglas Carter.

In the foreword, Jules Lebreton says that this book is the fruit of the labor of a whole lifetime. We believe this, and add that, if nothing else had been done by the author, it would have been a lifetime well spent. The author died (15 June, 1927) before the work appeared.

The work throughout rings with a clearer and more perfect note than that of any other which the reviewer has ever read. It is an apologetic in itself, and a more fresh, incisive apologetic than any text which has yet appeared on the subject. In the very first sentence of the preliminary, Buddhism and Mahometism are wiped away, and the fact emphasized that Bethlehem was not the least of the cities of Juda; the legendary interpretations are swept aside at a single stroke, and beautifully. The author is acquainted with every attack that has been made on the real existence and Divine character of Christ, and gives to each a killing thrust, striking precisely the point of vital weakness.

The whole is divided into four books; there are two books in each volume. Notes are added at the end of each book; these notes are not mere *obiter dicta* but contain some of the best material in the entire study. They are twenty-seven in number, each dealing with some very enlightening phase of the questions which with the lapse of time have arisen concerning the Divine Founder of the Christian religion. The attacks of historians, critics, psychologists and philosophers, even the most recent, are faced squarely and are torn to shreds along the lines indicated by their bias. In the arrangement of Book I (The Sources for the History of Jesus), the Jewish and pagan sources are considered first, followed by the non-canonical sources; then St. Paul, the Synoptics, and St. John. Only a few pages are devoted to pagan sources; and although the references to Suetonius, Tacitus and Pliny are familiar to all students of Apologetic, we rise from their reading impressed with a new sense of their value. They seem to stand out alive, as living witnesses, and not, as too often in our text books, as mere culling from a withered stalk. The non-canonical Christian sources, the apocryphal

gospels and the *logia* receive critical survey; they are said to be "precious for fixing the text of our gospels and the history of ancient doctrines and errors," and, "with the exception of a few happy phrases, only offer us fresh reasons for priding ourselves on our canonical books."

When we come to the Synoptics, we find the many issues which they provoke peculiarly humanized. No scientific angle is neglected; yet the case rests on an appeal, expressed more in manner than in words, to the honor and common sense of the reader. Thus (I, p. 98) our judgment of the truthfulness and candor of the author is captivated, when we note that two out of the three gospels give us a history of the childhood of Jesus, "and of such kind that, if we only possessed one of them, it would be impossible for us to imagine the other". The "Synoptic fact" and the "Synoptic question" are distinguished. The *fact* is "the curious similarity, *concordia discors*, of obvious similarities and suble differences." The *question* is how to account for the similarities and the differences. Father Grandmaison found much truth in the thesis of Arthur Wright and of Fr. Thaddeus Soiron, that oral sources stereotyped by tradition were independently used. But he would admit a dependence in the literary order of the first gospel on the second. His view seems to be this: the original Matthew was first in the order of time; then followed Mark. The translator of the Aramaic text of Matthew "knew very well how to adapt the frame, for other reasons hallowed in its main outlines, into which Mark had thrown, as it were alive, the teaching of Peter". Attention should be called here to Note C, p. 203, on the rhythms of the oral style in the New Testament. The strophic theories and poetic parallelism are examined; the oral rhythm was plastic and free from the artificial requirements by which some moderns, e. g., Loisy, have pretended to discover interpolations and retouchings.

The contents of Note B should be mastered by every ecclesiastical student. It deals with theories arising from the *Völkerpsychologie* of Wundt and the Sociology of Durkheim. Both would do away with any personal author of the Gospels, and in consequence, with a real personal Christ. Wundt admits some individual intervention in the upbuilding of myth; Durkheim sees only a super-thought, creative of new ideas, which is the term or product in the physical order, of community effort. Under this system, no real Christ is needed; all that is required is the creation by the community of new values, which then issue in an idealized person, the Christ. These views are spreading, and our apologetic must prepare to meet this intrusion of false psychology within the domain of true religion.

To meet the difficulties of those who find a difference between

the "Christ of history" and the "Christ of faith" Book II contains one of the best summaries ever made of the world conditions into which Christianity was projected. This presentation is not that of a chronicler of events, but of one who analyzes, in the light of every phase of science, the politics, the intellect, the social institutions and the religious programs which flourished when Christ appeared and established His Church. We would not undertake to review this portion of the work, but ask our reader to turn to the pages themselves, and we only express the regret that Father Grandmaison did not live to develop this into a massive volume of its own.

Book III examines the message of Jesus Christ; Book IV studies His personality. The learned author is again concerned largely with meeting the onslaughts of psychological, literary and historical criticism. The parts devoted to positive exposition strongly defend the conception of the Church as belonging to the program of Christ Himself; His mission from the Father and His union with the Father proclaim His Divinity. He would direct all life toward eternal life; the promise of salvation in the fulfilment of duty and the observance of the precept of love constitutes His message. Around the personality of Christ, especially in recent years, issues have gathered at once delicate and not easy of solution. To estimate Jesus as a person: how can we do it, since here we deal not with the human, but with the divine? Reverence must be preserved; yet we have to encounter the special pleadings of those in whom reverence is dead. The work under review is here so compact that only by presupposing a full theological background can we find its proper interpretation. The personal religion of Jesus: can we deal with it at all? Yet we find Him (II, p. 212) applying to Himself the most tender of Messianic prophecies:

> The spirit of Jahveh is upon me.
> For Jahveh has consecrated me by unction:
> He has sent me to preach the gospel to the poor,
> to heal the contrite of heart,
> To proclaim liberty to the captives and
> deliverance to the prisoners, to proclaim
> a year of grace from Jahveh.
>
> [Is. 61: 1-2 (Condamin); Lk. 4: 18-19.]

Such questions as the mystery of Jesus, His mental soundness; was Jesus an ecstatic; the views of modern Liberals and Protestants, are boldly assailed. But the treatment here, while learned and compelling, is somewhat sketchy; the topics range from the blasphemous to the devoutly sceptical. Necessarily, the space given to the manifold opinions is brief. For all that, the work stands as

a masterpiece. It is not only an apologetic, it is at once a method and a theology. The theology is old, centuries old; the method is distinctly new. We have in this work the turning of Catholic theological effort to the reëstablishment of Catholic doctrine and institutions by the attentive consideration of the mind of the modern religious thinker, and by the help of philosophy, science and history, the rejection of modern error and the assimilation of, if we may use the word, modern truth.

CONCILII TRIDENTINI DIARIORUM PARTIS TERTIAE VOLUMEN PRIUS, collegit, edidit, illustravit Sebastianus Merkle. Friburgi Brisgoviae: Typographii Herder et Co., Editores Pontificii. B. Herder Book Co., St. Louis, Mo. 1931. Pp. viii+762.

Two well-organized groups—both venerable with age and accomplishments—share in the glory of this greatest of all contemporary triumphs of Catholic scholarship: the Görres Society and the publishing house of Herder.

As originally planned some thirty years ago by the Historical Institute of the Görres Society at Rome, the publication of the sources for a complete history of the Council of Trent was to be issued in twelve volumes folio (two more have been added since): these were to contain the Acts or official documents of the Council, the Diaries of officials and scribes of the Council, Tractates explanatory of the history and decisions of the Council, and Diaries. A supplementary volume was soon decided upon in order that everything pertaining to the completeness of the work should be put permanently in print. Up to the present, nine volumes (I, II, III, IV, V, VIII, IX, X. and XII) have appeared. The present volume, the first of the third part of the Diaries of four of the Council's secretaries, is issued under the skilled editorship of Sebastian Merkle. The documentary material of the volume covers the years 1561-1563, and is taken mainly from the Vatican Archives, the Vatican Library (Division of MSS.), the Toledo Chapter Library, and from printed sources such as the *Ungedruckte Berichte und Tagebücher* of Döllinger (Nördlingen, 1876).

This volume of the Diaries covers practically the last period of the Council. The Bull *Ad Ecclesiae Regimen* (29 November, 1560) of Pius IV had ordered the Council to reconvene in Trent at Easter, 1561. The opening was delayed by further political interference until January, 1562, when the XVII Session was held. The final Sessions followed quickly—XVIII (25 February, 1862), XIX (14 May, 1562), XX (4 June, 1562), XXI (16 July, 1562), XXII

(15 September, 1562), XXIII (15 July, 1563), XXIV (15 November, 1563), and the XXV and final Session on 3-4 December, 1563. Around these dates cluster the documents presented in the volume. The Diary of Aistulf Servantius which takes up the first ninety-two pages of the volume, furnishes a running commentary day by day of these last nine Sessions and supplements the volumes of the Acts covering that same period. They can, therefore, be only fairly adjudged when read in conjunction with the eighth and the ninth volume of the series (*Actorum pars quinta* and *sexta*) as edited by Dr. Stephen Ehses, whose death at Campo Santo Teutonico in 1925 was mourned by the entire world of scholarship. This is followed by the valuable summary of the Council of Philip Musotti (pp. 93-188) and by a number of documents which give new aspects on the decisions rendered in these solemn Sessions, not the least interesting of which is his *Giudicio delle Persone*, another example of the extraordinary frankness and freedom of speech which prevailed throughout the whole period of the Tridentine assembly. The *Relations* which follow (pp. 189-230), written for Cardinal Morone's eyes, are a further revelation of the human interests that unavoidably were present in the deliberations. The remaining portion of the volume (pp. 231-762) is devoted to the Acts of the Council as reported by the future Cardinal, Gabriel Paleotti. This document, now published in its entirety for the first time, is one of the most important contributions made at the time toward a history of the Council. The Mendham (1842) and Theiner (1874) editions are here critically collated and a final and definitive revision of the text is given by the scholarly editor.

Scholars of every nation and of every creed await the completion of this monumental series of volumes. That their combined revelations will necessitate a thorough revision of all that has thus far been written on the Council of Trent is now an accepted fact. Let us pray that the genius who assimilates all this vast knowledge of the greatest reform in the history of the Church, will keep alive throughout all his pages, like a finely-drawn vein of silver, the human side of these assemblies, defining for us, in the same striking way as Paleotti has done, the nobility of soul of these great churchmen of the past to whom we owe more than most of us are aware. Paleotti's closing paragraph is worthy of repetition in this regard:

> " Hic satis explicare non possem, quanta animi laetitia omnes exultarent vereque Deum tot bonorum authorem agnoscerent atque ei gratias agerent. Vidi ego in media ipsa Sessione permultos gravissimos praelatos prae gaudio lachrymas fundentes invicemque gratulantes, qui antea inter se alieniores videbantur. Ubi vero ad acclamationes ventum est, quae multis ad

eam usque horam et novae et inopinatae acciderunt, tum ingens omnium admiratio, plausus laetitiaque exorta est. Nemo erat, qui non vultu, verbis totoque corpore summam hilaritatem significaret, Deum laudantes, cui honor, virtus et gloria in secula seculorum."

It is earnestly to be wished that every Catholic library in the United States support this magnificent undertaking of the house of Herder. The praise that has been showered on this magnificent collection of documents, fundamental and indispensable to all future study of the Catholic Reform, soars beyond the telling—" œuvre glorieuse "; " merveilleux instrument de travail "; " une mine de documents d'une richesse extraordinaire "; " un labeur veritablement gigantesque "; " eine Arbeit für Jahrhunderte "; " mina inagotable de noticias historicas "; " monumento grandioso de la Iglesia "—these are some of the phrases scattered through a dozen reviews of the *Concilium Tridentinum* of the Görres Society. Among the last pages to come from his pen before death closed his remarkable career as historian, scholar, and educator, Bishop Shahan wrote: " For magnitude, difficulty and gravity this self-imposed task [*of the Görres Society*] challenged comparison at once with any of the large historical enterprises that honor the Catholic scholarship of an earlier day." It is appreciations such as these which warrant the plea that American Catholic institutional libraries enter actively into this monumental enterprise by adding these priceless volumes to their shelves.

LA CREATION ET L'EVOLUTION, LA REVELATION ET LA SCIENCE. J. Paquier, Curé de Saint-Pierre de Chaillot. Paris. 1932. Pp. 363.

It is the intention of the author to give a precise summary of the relation between Catholic doctrine and science, especially of evolutionary theories in the widest sense of this term, " so that a business man may know what liberties are allowed to a Catholic and what are the limits which he is not permitted to transgress without error or at least without temerity ".

In the first part of the book the writer begins with the origin of the universe. The slow formation and progressive development of the universe through the action of natural forces cannot be doubted. The report of the Holy Scripture contains dogmatic and moral instructions of very great importance, but we should not regard it as a course in science. Then follow discussions on the Hexaëmeron.

In the second chapter the author states that the Bible does not contain anything on the origin of life. However, one might say

that the report of creation seems to favor the idea of a spontaneous generation. Suppose, science would ever afford proofs for spontaneous generation, then Christian philosophy and Catholic doctrine could without difficulty adapt itself to such conclusions.

Origin of Species: The doctrine of absolute "Fixisme" (constancy of species) has no longer any adherents. A number of facts leads us at least to a hypothesis of a partial evolution proceeding from a few primitive forms, or even to an evolution from a single germ. Others go even further. Fr. de Sinéty, S.J., said: "One may consider not as a mere hypothesis but as a certain fact that the actual species as one sees them, have not been created immediately by God, but that they developed slowly through evolution. The disagreement amongst scientists with regard to the exact process of evolution and its causes should not mislead one to infer a general crisis of evolution from the defeat of certain evolutionary theories as some have done overhastily. That the ensemble of living beings, as we have them before us, would have appeared some day on earth through an intervention of the Divine Omnipotence without any genetic relation to preëxisting organisms is an abandoned concept which has no chance whatever to find favor with the scientific world." Then Paquier examines the objections of philosophers against evolution and refutes them. The Bible does not contain anything in favor of a direct and immediate creation of each species.

"The origin of man" is dealt with at some length. The soul of man was created immediately. With regard to man's body the author sums up his opinion thus: "The paleontologic discoveries seem to point to an application of the evolutionary theory on man. Nevertheless, up to date great difficulties exist." The author is not much in favor of a slow, gradual evolution of man's body; he prefers a rapid transformation and ascent through one of those mutations to which De Vries has called attention. "In the present state of our knowledge, from the scientific viewpoint as well as from theological reasons, it is such a brusque ascent which seems to be the most probable hypothesis." Such a theory is, according to Paquier, not in disagreement either with the teachings of St. Tohmas or with the doctrine of the Church, nor is it against the Biblical Commission. "Studying attentively the answer of the Biblical Commission it seems not possible to derive from it the 'special creation' of man's body. That would put the Commission in opposition to Genesis. For Genesis does not speak of a *creation* of the human body but of a *formation*: "God formed man of the slime on the earth." In order to show his general attitude toward evolution, Paquier quotes a passage from the *Dictionnaire apologétique*, 1928, written by Fr. de Sinéty, S.J.: "To speak of a geographic localization of the

Deluge was formerly considered as daring temerity; to-day nobody holds the universality of the Deluge. Could it not be the same after a shorter or longer time with the evolutionary hypotheses? Would theology gain in prestige by hostility to inoffensive scientific theories? Would we not have to fear scandal, if it could be said that orthodoxy had to retreat step by step and to give up position after position after these had become untenable?"

Of the fifth chapter, "God and the theory of evolution," only the conclusion of the author can be given: "As well as Fixism and better than Fixism the Transformism chants the glory of God. With evolution all continues to show God as the center and mysterious and inaccessible unity toward which converges the universal order."

The second part of the book contains two chapters, one on the unity of the human species, and the other on the antiquity of man. "The theory of evolution cannot be but favorable to the Catholic doctrine of a common origin of the human family." "Neither the remains of prehistoric man nor the diversity of races obliges us to assume polygenism."

In the second chapter the author examines the Biblical Chronology. His conclusion is: "All enlightened Catholics agree that there is no true chronology contained in Genesis." How long is man on earth according to science? Paquier thinks that geology is satisfied with 20,000 to 40,000 years. These figures, however, based on statements of two French geologists, are by no means regarded as sufficient by other geologists. In fact, the lower figure is derived from erroneous results obtained by A. de Lapparent. Moreover, Paquier himself implicitly admits the possibility of a higher age of mankind. "Man appeared on earth perhaps at the end of the Tertiary, but with much more probability in the beginning of the Quaternary [which is about the same]. If man existed in the Tertiary Time, he would be on earth perhaps hundreds of thousands of years."

The third part of the book deals with the extension of the evolutionary theory on religious and moral conceptions. At considerable length the author refutes such a procedure, closely following the works of Fr. Wilhelm Schmidt, S.V.D. "The theory of physical evolution is acceptable; the theory of evolution in philosophy, religion, morals must be rejected; it is materialistic, subjectivistic and individualistic." This third part contains many valuable discussions which cannot be entered upon in this review.

The whole book is written with clearness and usually with sound judgment in religious and scientific questions. To everyone who is interested in such problems, the study of the publication is highly recommended. If such moderate and intelligent discussions on the theory of evolution would be adopted by our Catholic correspondents

of newspapers and magazines, the ideal of a friendly understanding of men of science and of the representatives of Christian religion would be highly promoted.

An article on "Our Present Knowledge of Early Man," by the Rev. Stephen Richarz, S.V.D., will appear in an early issue of THE ECCLESIASTICAL REVIEW.

DER GROSSE HERDER. Nachschlagewerk fur Wissen und Leben. Vierte, vollig neubearbeitete Auflage von Herders Konversationslexikon. Dritter Band: Caillaux bis Eisenhut. Freiburg im Breisgau, Herder and Co., G. m. b. H. Verlagsbuchhandlung. Pp. 1631.

The first two volumes of this encyclopedia were described in our issue of August, 1932, p. 218. This third volume is as admirable as the others in maintaining the high standard of scholarship and technical excellence in book-making for which the Herder Company is well and universally known. The present volume contains articles relating to Christ, including the reproduction of thirteen historical pictures; a brief history of attempts at Christian reunion, comprehensive articles on Germany, German Art, Literature, Music, History and Language. The articles on Marriage under all its aspects take up twenty pages. Under the general term Corpus we find a number of collections of historical documents. Perhaps a future edition might include the *Corpus Scriptorum Christianorum Orientalium*, 93 volumes having appeared, and ultimately the collection will contain double that number. It includes Christian texts in Coptic, Syriac, Ethiopic, Arabic and Armenian, down to the middle ages, with the Latin translations.

THE JESUITS AND EDUCATION. The Society's Teaching Principles and Practice, especially in Secondary Education in the United States. By William J. McGucken, S.J., Ph.D. Milwaukee: The Bruce Publishing Company. Pp. 352.

One would not be very inaccurate in describing this book as a treatise on the Jesuit High School in the United States, for, although in introductory chapters the author outlines the beginnings of educational work by the Society of Jesus, devotes some chapters to the origins and characteristics of Jesuit pedagogy in general, and then carefully traces Jesuit educational history in America, the body of the study is to be found in Part III on the modern American Jesuit High School All that goes before might well be viewed in the light of historical background and in a sense as necessary for a proper

presentation of the subject. To the reviewer's way of thinking the sub-title is therefore more truly descriptive of the book, and in view of present-day interest in the high school he is at a loss to know why it has slipped into its subordinate position.

The main section of the book includes an interesting study of the evolution of the Jesuit high school in this country in the long story of adaptation to American needs and conditions. European institutions envisaged by the original *Ratio Studiorum* had in time to give way to our American type of secondary school, and the author is at pains to tell what were the main influences which brought this about. He is solicitous to show also that the Jesuit objectives in education have not fundamentally changed and this especially in reference to their Philosophy of Education, however much the curricula have departed from the detailed specifications of the *Ratio*. There is a good portrayal of the Jesuit method of teaching, the plan of administration, the type of discipline and the training of teachers, much of which would apply to Jesuit colleges, it is true, but which properly pertains to the author's scheme of treatment.

Our clergy, familiar as they are with Jesuit education in general, will be interested in this volume, if for no other reason than to see what has been the evolution of the high school in the Jesuit system, and they will find the book one that may be recommended to inquirers especially among school people who are not yet as accurately informed as they might be on the character of Jesuit institutions past and present.

THE GOSPEL GUIDE. A Practical Introduction to the Gospels. By the Rev. William A. Dowd, S.J., A.M., L.S.Scrip. Bruce Publishing Co., Milwaukee. 1932. Pp. 317.

This work has three parts. Part One: "The Bible in general; its history, the canon, the text, translation, inspiration, and the different senses of Scripture". Part Two: "The Gospels, their authors, the date and place of writing, their historical character, and the other problems connected with them." Part Three: "The life of Christ reconstructed from the Gospels. Difficulties of interpretation are solved, and seeming discrepancies in the Scriptural account are explained."

"The purpose of this book is to provide a text on the Gospels for use in colleges to supplement the customary courses in religion." As the title indicates, the book is a *guide*. It considers a direct handling of the Gospel text essential, but to prevent bulkiness the text is not included. Those reading or studying the text have here a guide to the problems concerning the Bible.

The author succeeds in his purpose of giving us a guide to the Gospels. The whole is concise and clear. There is compact, useful and definite information about the Bible. Discussion of controversies does not consume the pages.

College teachers of religion should concern themselves with this question of Scripture in the religion courses. Dr. Cooper in his third book has already made an approach to the subject, and has made it from the viewpoint of the needs of lay students. If college authorities are planning a course in Scripture, the teachers at least should possess *The Gospel Guide*. The question as to the value of using this book as a text book in colleges would seem to the reviewer to depend on where the teacher would place major emphasis. If more time were spent on this text than on the Gospel itself, then it would seem that the major goal would not be reached. But at least every teacher of religion should acquaint himself with this book and decide in some manner to permit more space to Scripture in the curriculum.

LA DOCTRINE ASCETIQUE DES PREMIERS MAITRES EGYPTIENS DU QUATRIEME SIECLE. P. Resch. Paris. 1931. Pp. xxxviii+286.

The Marist Father Resch has made a valuable contribution to ascetic theology, the history of spiritual doctrine and the devout life of the faithful, in his scholarly history of the spiritual doctrine of the Fathers of the Desert who lived in the fourth century. Though based on painstaking research, the historical account does not lose itself in a maze of learned details and the book stands forth as a good example of what is needed in our day: good spiritual reading with a sound basis of history and theology.

The work deals with the way of perfection, its end and its stages; self-denial as a voluntary offering to God and a necessary struggle with vice and temptation; and the means of perfection, such as prayer, the sacraments, and the practice of the virtues.

Without its being obtrusively evident the work is an apology for the Fathers of the Desert by a mere clear outline of their teaching.

In discussing their teaching and practice in regard to the virtue of humility he brings up Abbot Butler's criticism that "they loved to 'make a record' in austerities, and to contend with one another in mortifications; and they would freely boast of their spiritual achievements". After reading what Resch says of their concept of the end of the spiritual life and their doctrine of humility one realizes that there was nothing fundamentally wrong with the ascetic theology of the Fathers of the Desert.

St. Anthony did try to imitate and surpass anyone he heard of who was practising a special virtue in a heroic degree. One would mistake his spirit entirely by interpreting his attempt to surpass as mere athletic vanity. He conceived clearly and truly of the end of all self-denial as the union of the soul with God and our increase in charity. Let us take an example from another field. An American manufacturer studies other firms and their methods. If he hears of anyone who has made some special advance he tries to imitate his method and surpass it. But in so doing his end is making money not the vain display of ability. And so Saint Anthony and the Fathers of the Desert tried to surpass each other, not in a spirit of athletic vanity but in an endeavor to go as far as possible along the way of Christian perfection.

One must after all regard the words of the Abbot of Downside on the athletic spirit of the Egyptian monks, as an amusing pleasantry and not an earnest criticism of their ascetic theology. That some erred in practice no one doubts, but after all in their mode of life lay the risk of vanity, which is only a venial sin. But we, who defend ourselves from a vigorous spirituality and lay aside their teachings and practices on the plea of a humble shrinking from the athletic spirit in our spiritual life, run the far greater risk of self-seeking, which is the root of pride, a much more serious affair than vanity.

Resch points out also that St. Benedict with his spirit of moderation had his precursor in Pachomius.

Any one interested in the spiritual life will find a great deal of important matter in this contribution to the ascetic theology of the fourth century.

Literary Chat

Dr. James J. Walsh has made a study that is of very great interest in the history of American education. (*Scholasticism in the Colonial Colleges*, The New England Quarterly, Vol. V, No. 3, 1932; pp. 50). He calls attention to the fact that theses in Latin in the traditional scholastic form were defended by candidates for the Bachelor's Degree at Harvard, Yale, Princeton, Pennsylvania and Brown Universities and King's College, now Columbia University. The syllogistic form of exposition, objection and defence was followed. The theses were taken from the fields of Grammar, Rhetoric, Logic, Philosophy, Psychology, Ethics, Chemistry, Physics, Metaphysics, Theology, Technology, Mathematics and Politics. The text of four of the thesis sheets is reproduced in the typography and style of their periods, each preceded by a fulsome dedication.

The lesson that he draws is worthy of notice. "At a period when it is fashionable among popular American writers to sneer at our Colonial Colleges it may not be out of place to point out that in them the intellects

of such men as the Mathers, Edwards, Madisons, Jeffersons, Fasters, Livingstones and Hopkinsons were awakened and disciplined by a method of education that had the sanction of at least six centuries of experience in the principal universities of Christendom." While the world of thought and education has moved far away from colonial days, Dr. Walsh quotes a number of recent authorities as speaking in high praise of the cultural value of Scholasticism.

We speak of years that are fat and of years that are lean, of prosperous times and of evil days, yet one field has been spared its day of reckoning, Homiletics. With a market literally flooded, we still experience difficulties in securing serviceable and practical aids. At times one is tempted to question either the ability of some, or the sincerity of others; certain it is, many sermons in print were never preached; many too, never will be preached. The appearance of Father E. N. Farmer's book, *A Year's Preaching* will be welcomed by some. (Edited by the Rev. F. M. Dreves. B. Herder Book Co., St. Louis; pp. x + 298.) The book represents the fruit of thirty-five years of experience in the pulpit. The author, for more than twenty years Rector of St. Peter's College, Freshfield, and later Vicar to the Superior-General of St. Joseph's Missionary Society, never intended that these sermons should be published. The preparation of his Sunday sermon, as the editor's note informs us, was begun on the preceding Monday; every word was written; hence he was a preacher well prepared and listened to with pleasure. The present volume embodies the sermons of his last years. The sermons are short, simple, and adapted to the needs of many city parishes where the number of Masses require short, but solid Christian instruction. The contents include sermons for the Sundays of the year (the first Sunday of Advent is missing), the chief feasts of our Lord, including that of Christ the King. The sermons for the first, second, and third Wednesdays of Lent combine with those of the first, second, and third Sundays, to form a short Lenten course.

A particularly appealing study of Christ the Good Shepherd by the Most Reverend Bishop Conrad Gröber is made in his *Christus Pastor*. (Herder and Co., Freiburg im Breisgau; also B. Herder Book Co., St. Louis; pp. 149.) There are ten chapters in which interpretations of our Lord's character are offered, each of them marked by an unusual spirit of piety and understanding. Chapter VII, "Ich bin der gute Hirt", is of particular value for its beautiful sketch of the human traits of our Lord made splendid by the touch of His Divinity. It is to be hoped that when the book market improves, the Herder Company will consider the advisability of a translation of the little work into English.

The October 1932 issue of the *Harvard Business Review* contains an article on the Encyclical *Quadragesimo Anno* in the Business World by Fr. Bernard W. Dempsey, S.J. The article brings the message of the Holy Father into circles where too many believe that spiritual and moral values are of secondary importance. The recognition of these values is a first condition of any effective approach toward real social reform.

In his book on *Leon Ollé-Laprune* (preface by the Abbé J. Wehrlé, Paris, Gabalda, 1932. Pp. VIII+320) Jacques Zeiller has written on the moral philosophy of a great thinker of the last century. Ollé-Laprune has been styled the greatest French Catholic layman since Ozanam. He taught philosophy at the École Normale Superieure. His was a philosophy illuminated by Catholic faith. Ozanam was his model as a Catholic teacher. His work as an apologist and philosopher is one of the most valuable contributions to moral philosophy in our time. His philosophy not only states the truth, but also inculcates the necessity of living up to it, as a means of acquiring a full possession of it: "Qui facit veritatem venit ad lucem." Ollé-Laprune demonstrates

the insufficiency of a moral philosophy that aims at self-perfection in the natural order only, as was taught by Aristotle; and exposes the weakness of the rigid moral philosophy of Malebranche. In his criticism of these two philosophers Ollé-Laprune establishes principles for the attainment of moral perfection in the Christian sense.

The writer, a nephew of the great philosopher, shows good judgment in his choice of texts from the many writings of his uncle, and exhibits rare skill in weaving these texts into a continuous whole. The defect of many anthologies is lack of coherence because of mere juxtaposition of texts. In the present work, however, there is sequence and gradual development of thought. The book is not merely a collection of passages, but a systematic exposition of the whole moral philosophy of Ollé-Laprune.

The tender piety of St. Bonaventure makes his theology appealing. The Rev. Thomas Villanova Gerster, O.M.Cap., has just published a monograph on the doctrine of the Seraphic Doctor of Purgatory: *Purgatorium, iuxta doctrinam Seraphici Doctoris S. Bonaventurae.* (Turin, Marietti, 1932, pp. 108). This book is a thorough study of the doctrine of the Saint on this subject. The author has given us not only the theology of St. Bonaventure, but has added much from other theologians, so as to make his work a complete statement of Catholic belief in regard to purgatory. The chapter on the motives for helping the souls in purgatory is based on some of Bonaventure's sermons, and is aglow with the ardor of the Seraphic Doctor. The book is intended for preachers, but will also prove a valuable asset to the teacher of theology.

Franciscan Studies, No. X (New York, Wagner, 1932) reprints two studies from *Historical Records and Studies* of the United States Historical Society: "*Ignatius Cardinal Persico, O.M. Cap.,*" by Donald Shearer, O.M.Cap.; and "*Pioneer Capuchin Missionaries in the United States (1784-1816),*" by Norbert H. Miller, O.M.Cap., two master's dissertations done at the Catholic University. A complete life of Cardinal Persico still remains to be written. The essay on this missionary Cardinal merely touches the interesting episodes in the life of one who started his ecclesiastical career as a missionary in India and died a Prince of the Church. Cardinal Persico's activities were truly world-wide in extent. As Secretary to Bishop Hartmann, O.M.Cap., he was an active figure in the Padroado question and the Bombay schism. Later as Bishop he spent six years in the United States and was present at the tenth Provincial Council of Baltimore. Toward the end of his career he represented the Holy See in Ireland during those hectic days when Parnell was at the stern. We hope that a historian will soon give us a life of this missionary Prince of the Church.

The second essay deals with seven Capuchin missionaries who worked in this country from 1784-1816. It includes an account of Father Whelan, who founded old St. Peter's Church, Barclay Street, New York City, and who was the first priest to set foot on Kentucky soil. The essay gives also an account of the two Helbron brothers, one of whom was eventually guillotined in France during the French Revolution, and the other of whom, after having been driven from Philadelphia by trusteeism, became a co-worker and friend of the Apostle of the Alleghenies, Demetrius Gallitzin. These two essays, together with the book by Claude Vogel, O.M.Cap. *The Capuchins in French Louisiana* 1722-1766 (New York, Wagner, 1928) should help blaze the way for some future historian to write the complete history of the Capuchins in this country.

In honor of the many thousands of Irish Catholic lay teachers who labored for their oppressed people during the penal times, the eminent Dublin Jesuit, Father Timothy Corcoran, has recently published *Some Lists of Catholic Lay Teachers and Their Illegal Schools in the Later*

Penal Times. (Dublin: M. H. Gill, 1932, pp. viii p. 116.) The period covered by Dr. Corcoran in this admirably written brochure runs from the culminating laws against Catholic education by the unanimous vote of the Dublin parliaments of 1695-1709 to the end of the century and later. The study is confined to four dioceses of the Province of Cashel and is so arranged as to exhibit clearly the historical value of the great mass of documents yet awaiting systematic exploration and interpretation on the Catholic lay teachers of Erin. No true history of Ireland can be written, says the author, without a thorough study of this aspect of its educational past. The lists given by Dr. Corcoran exhibit in all its brutal machinery the determined effort of the anti-Catholic masters of Ireland to stifle all freedom in education and by means of Protestant schools, strategically placed in the cities and towns, to rob the rising generation of its Catholic Faith. The total weight of the evidence contained in the documents printed is damning beyond all description of the unalloyed bitterness of the Protestant soul when face-to-face with an unquenchable Irish Catholic Faith and a determination that reaches sublime heights of heroism to impart that Faith to the children.

In view of the loose, slipshod and arbitrary logic abounding in so many philosophical works of to-day, *Der Unbedingte Wert, Eine Moral-philosophische Studie,* by Johann B. Schuster, S.J., will be welcomed by all philosophers worthy of the name. This brochure of 110 pages is the sixth in the series of volume II of Philosophical Studies issued by the University of Innsbruck for the advancement of neo-Scholastic thought. In sound, faultless logic it treats of the unconditional or absolute worth of morality. The terms, such as absolute worth and infinite worth, subjective worth and objective worth, human personality, are exactly defined, and both the relation and contrast between them are clearly shown. The ultimate relation of morality to the Absolute or Infinite Itself is conclusively proved to be the source of the indispensable necessity of the moral law. Contrary to modern errors that consider human destiny, individual and social well-being to be the measure of moral worth, the author proves that moral worth finds its true explanation and foundation in human nature itself bearing in its soul the image of God. The work is a real contribution to ethics.

A delightful little work comes to us from the pen of John Gilland Brunini. (*Mysteries of the Rosary,* The Macmillan Co. New York, pp. 260.) Mr. Brunini's poetry is not unknown to readers of Catholic magazines, and has already attracted favorable notice. His verse is always strongly Catholic, emotional and lyrical. In this small volume are fifteen songs on the mysteries of the Rosary, and like all groups of poems written around a fixed theme, they have their more and less perfect lines. The author has not limited himself to any special rhyme scheme, nor to any set arrangement of stanzas, but he uses rhyme with considerable freedom—a freedom which is sometimes slightly confusing, but sometimes productive of real music, especially where he makes use of internal rhyme. The meter is uniform throughout, and the lines mostly pentameter with here and there a slight irregularity of stress.

Many-colored imagery and harmonies of sound add to the opulent effect of the verses and give them at times an oriental tone. Alliteration, which can so easily betray the poet, is freely used but not intemperately, and is responsible for some fine effects.

The fifteen subjects are treated with intense reverence, with true spiritual insight, with a wealth of Scriptural allusion. Some of the contrasts are especially forceful, as for example, the foreshadowing of Calvary at Bethlehem, and some of the vivid lines will sing in the memory long after they are read. As an aid to devotion and for the enjoyment of true poetry, this little volume can be recommended.

The Reverend Edward F. Garesché, S.J., has translated the fourth edition of Father Cruesen's *Religion et Religieuses d'après le Droit Ecclesiastique.* (Religious Men and Women in Church Law; Bruce Publishing Co., Milwaukee; pp. 271.) The flattering notice of the French text to be found in our review of *Canon Law literature,* in volume 85, p. 206, will serve to recommend the translation as offering authentic direction to all religious within its field. The volume makes a very attractive appearance.

Ratisbon, the ancient Benedictine centre of ecclesiastical observance as well as the old Levantine trade, retains its fame in great part through the *Ordo* annually issued by the firm of Pustet and Company, for the Universal Church, and in particular for the eastern states of the American Union, Baltimore, New York, Boston and Philadelphia. Its historic as well as its practical interest for priests and religious communities is enhanced by the clear and explicit Monita which precede the handy volume as in former editions, with special notes for the information of the members of the Third Order of St. Francis who have grown in recent years so as to become a support of school and church in our parishes. (*Ordo Divini Officii recitandi,* 1933; Fr. Pustet Co., New York and Cincinnati.)

How to Use a Daily Missal in 1933 is the Mass *Ordo* in English for the laity. The Rev. J. W. Brady, who has compiled it, has consulted well in this valuable booklet for the needs of the congregation praying the Mass with the celebrant. All the necessary directions are given for assisting at the Holy Sacrifice of the altar. The kinds of Requiem and Votive Masses are indicated, as well as the times of special devotions, novenas, and kindred assistances. The booklet marks another stride in the liturgical revival and in the recognition that it is "the Mass that matters" in our whole economy of worship.

The Hired Ghost is a comedy farce shadowed by the mystery of two crooks at large. Its principal characters are dramatically involved in situations calculated to hold the suspense of the plot. The play's one setting of scenery makes its presentation easy for the amateur. Its vacation background gives the story a local color that is at once familiar and delightful. *The Hired Ghost* should meet with a wide popular use among youthful dramatic groups. (Catholic Dramatic League, Briggsville, Wisconsin.)

Books Received

SCRIPTURAL.

MANUEL D'ÉTUDES BIBLIQUES. Rédigé conformément aux directives données par S. S. Pie X aux professeurs d'Ecriture Sainte. Lettre apostolique *Quoniam in re biblica* (27 mars 1906). Par Abbé Lusseau, Docteur ès-sciences bibliques, professeur au Grand Séminaire de Luçon; et Abbé Collomb, Licencié ès-sciences bibliques, professeur au Grand Séminaire de Versailles. Pierre Téqui, Paris–6e. 1932. Pp. ix—907. Prix, 45 *fr.* Tome IV: Les Evangiles.

THEOLOGICAL AND DEVOTIONAL.

COMMENTARIUM CODICIS IURIS CANONICI. Liber IV: De Processibus. Auctore P. Iosepho Noval, Ord. Praed., Magistro in S. Theologia—Philos. ac Iuris Canonici Doctore—Professore textus canonici in Pontificio Collegio Internationali "Angelicum", Codificationis canonicae iam Consultore, nunc autem Sacr. Congregationum de Propaganda Fide et de Seminariis et Universitatibus Studiorum. Pars II et III (II: De Causis Beatificationis Servorum Dei et Canonizationis Beatorum; III: De Modo Procedendi in Nonnullis Expediendis Negotiis vel Sanctionibus Poenalibus Applicandis). Marius E. Marietti, Augustae Taurinorum et Romae. 1932. Pp. xi—661. Prezzo, *L.* 50.

COMPENDIUM THEOLOGIAE MORALIS Ad Normam Codicis Canonici Dispositionibus Juris Hispani, ac Lusitani Decretis Concilii Plenarii Americae Latinae necnon I Conc. Prov. Manilani Earundemque Regionum Legibus Peculiaribus etiam Civilibus Accommodatum Auctore P. Ioanne B. Ferreres, S.I. Editio decima quinta, octava post Codicem correctior et auctior. Eugenius Subirana, Barcinone. 1932. Pp. lii—676 et xvi—800. Price: *ptas.* 25 en rustica y 30 en tela.

WHY CATHOLICS BELIEVE. By Martin J. Scott, S.J., Litt.D. P. J. Kenedy & Sons, New York. 1932. Pp. vii—248. Price, $1.65 *postpaid.*

THE PROBLEMS OF A MIXED MARRIAGE. By the Very Rev. J. B. McDonald, V.F., of the Archdiocese of Vancouver. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 52. Price, $0.10; 25 copies, $2.25; 50, $4.25; 100, $8.00.

PRINCIPIA GENERALIA DE PERSONIS IN ECCLESIA. Commentarius Libri II Codicis Juris Canonici Canones Praeliminares 87-106. P. Gommarus Michiels, O.M. Cap., Juris Canonici Doctor in Universitate Catholica Lublinensi Professor. De Personis Physicis, Moralibus; de Actibus Juridicis; de Praecedentia. Universitas Catholica, Lublin-Polonia; De Bievre, Brasschaat-Belgium. 1932. Pp. xvi—578. Price, $4.86 *postpaid.*

FOUNTAIN OF CHRISTMAS GIFTS. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1932. Pp. 32. Price, 12 copies, $1.00.

THE BEST SELLER. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1932. Pp. 36. Price, $0.10; 50 copies, $4.00; 100, $7.00.

THE SOULS IN PURGATORY. By James J. Daly, S.J. Queen's Work, St. Louis. 1932. Pp. 20. Price, $0.05; 100 copies, $4.00.

CHRISTMAS AND TWELFTH NIGHT. Reflexions by Sigrid Undset. Longmans, Green & Co., New York and Toronto. 1932. Pp. 60. Price, $1.00.

THE THIRD ORDER OF ST. DOMINIC. By C. F. Christmas, O.P. Reprint from *The Torch*, 141 E. 65th Street, New York. Pp. 19.

THE THIRD ORDER OF ST. DOMINIC. Its Rule with Helpful Comments on Its Spirit. Tertiary Headquarters, 141 E. 65th Street, New York. 1932. Pp. 45.

THE PRIEST'S COMPANION. A Manual of Prayers, Devotions, Meditations and Self-Direction. By the Rev. B. F. Marcetteau, S.S., Superior, Sulpician Novitiate, Catonsville, Md., formerly of St. Joseph's College, San Francisco. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xx—398. Price, $2.90 *postpaid.*

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